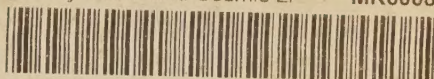


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EARTHLY DEATH AND COSMIC LIFE



RUDOLF STEINER

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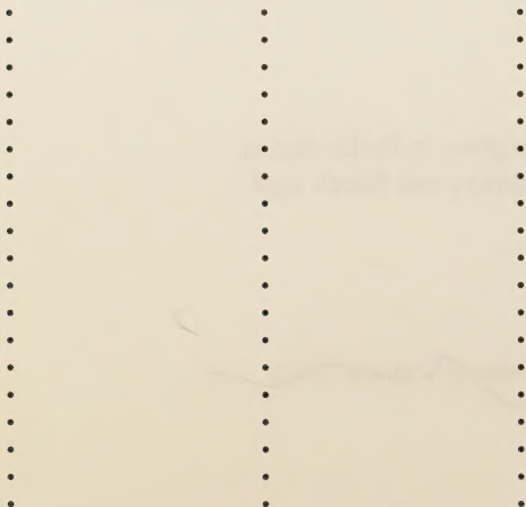
EARTHLY DEATH & COSMIC LIFE

Seven lectures given in Berlin during
January, February and March 1918

Revised translation by C.D. and D.S.O.

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THE following lecture-course was given by Rudolf Steiner to an audience familiar with the general background and terminology of his anthroposophical teaching. It should be remembered that in his autobiography, *The Course of my Life*, he emphasises the distinction between his written works on the one hand and, on the other, reports of lectures which were given as oral communications and were not originally intended for print. For an intelligent appreciation of the lectures it should be borne in mind that certain premises were taken for granted when the words were spoken. "These premises," Rudolf Steiner writes, "include, at the very least, the anthroposophical knowledge of Man and of the Cosmos in its spiritual essence; also what may be called 'anthroposophical history,' told as an outcome of research into the spiritual world."

The following lectures were given at a time during the first world war when many souls were passing through the gate of death. The desire for knowledge that will help to realise true links between the Living and the Dead is no less intense to-day, nor is the need of an approach in keeping with that healthy and vigilant consciousness which is proper to the modern age any less great.

For the benefit of readers a brief list of publications relevant to the main theme of the lectures, and a summarised plan of the Complete Centenary Edition of Rudolf Steiner's works in the original German, have been added at the end of this volume.

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LECTURE I

THE PRESENT POSITION OF SPIRITUAL SCIENCE

INTRODUCTORY

I NEED not tell you what pleasure it gives me to be with you again at this time of difficulty and trials. As this is the first occasion for a long while that we have had the opportunity of discussing subjects connected with Spiritual Science, let us make a special point of recollecting that Spiritual Science is far from being merely a theory. Rather should it be a firm and substantial support, uniting the souls of men: not only the souls of those living here on the physical plane, but also the souls of those living in the spiritual world. This lies very near to our hearts at the present time, when innumerable souls have left the physical plane under circumstances to which we have often alluded; a time when so many are being subjected to the severest trials perhaps ever inflicted on man in the whole history of the world. Apart from all the usual ideas which flow through our souls at the beginning of these lectures, here and elsewhere, we will to-day try to direct our

sentiments and feelings in particular way to those who are out in the world, as well as to those who, in consequence of these events, have passed through the gate of death:

Ye who watch o'er souls on earth,
Ye who weave in souls on earth,
Ye Spirit-guardians of the souls of men
Working lovingly in cosmic wisdom,
Hear ye our request,
Look upon our love
Which with your helping, strengthening rays
Would fain unite
In spiritual devotion, sending forth our love.

And to those also who have passed through the gate of death:

Ye who watch o'er souls now in the spheres,
Ye who weave in the souls now in the spheres,
Ye Spirit-guardians of the souls of men,
Working lovingly in cosmic wisdom,
Hear ye our request,
Look upon our love
Which with your helpful, strengthening rays
Would fain unite
In spiritual devotion, sending forth our love.

May that Spirit whom through the years we have sought to approach by means of the Spiritual Science we have striven to acquire, He who willed to pass through the Mystery of Golgotha for the salvation of the Earth and for the freedom and progress of humanity, may He be with you in your arduous duties.

*

The severe time of trial through which humanity is now passing may perhaps be one which will bring home to us more and more closely the importance of a spiritual deepening of the human soul. If so, it will not have been in vain for the present and future of humanity; but to-day one feels that the time has not yet come, that mankind has not yet learnt enough from the gravity of the events of the present time. This is not said by way of criticism, but to appeal to right and true feeling. One feels that the Spirit of the Age must speak more and more distinctly to human hearts and souls. For not only human voices speak to-day; other voices are heard too, sounding forth mysteriously from momentous events and also quite apart from them.

I shall endeavour to put before you to-day what has particularly struck me during my recent journey through Switzerland, with respect to the relation of our spiritual movement to the tasks of the age. Anyone who has studied attentively the course of lectures I gave in Vienna before the war, on the experiences of human beings between death and rebirth,* and what could be said about human life as a whole, will know that reference was made—before the war—to the deeper causes, the deeper-lying foundations, of what has lately been lived out in the terrible events of the times. We may say that everything that can now be read between the lines of life is living proof of the

* *The Inner Nature of Man and the Life between Death and a new Birth*. Six lectures given in Vienna, 9th to 14th April, 1914. (Obtainable from the Rudolf Steiner Press.)

correctness of what was said at that time. As you know, the general disease of the age was then unequivocally described as a social cancer.

Here and there it can be seen that something has been learnt from great events that have occurred; but on the other hand it is clearly evident, particularly when apparently insignificant things are taken together, how rigid human thinking on the physical plane has become during the last few centuries, and how slow men are to arrive at any of the decisions or actions that they ought to take. By way of introduction I should like to tell you some of my experiences during my Swiss tour, for it seems to me necessary that those who are interested in our Movement should form some idea of its connections as a whole. I shall mention only a few brief points.

We may take it as a particularly satisfactory sign that during my recent stay in Switzerland a number of students from the Zürich High School wished for a course of lectures referring to and combining the various branches of academic learning. I therefore gave four lectures in Zürich: the first was on the relation of our Spiritual Science to psychology, the science of the soul; the second dealt with the relation of Spiritual Science to history; the third with its relation to natural science, and the fourth with its relation to social science, to the great social and juridical problems of our time. Though far from being all that one might wish, a certain interest was certainly shown in the drawing together of threads between these academic studies. It was evident that

these studies were awaiting completion—one might even say, awaiting the fulfilment that can come only from Spiritual Science—and that the part-sciences of the present day will remain half-sciences or even quarter-sciences if they are deprived of this completion. Wherever I was allowed to give lectures in Switzerland, I did not fail to indicate what is lacking in this respect, and what our age must acquire if these tendencies are to be guided in the right direction.

Although at first there was in Switzerland a strong opposition to our endeavours—and certainly this opposition is not growing less but rather increasing—yet side by side with this a lively interest is developing; and it may well be that karma has placed our Building in Switzerland because the work may have a special significance for that land; particularly if our work is directed, as I hope it will be, in such a way that our activity will also bear witness to those sources of spiritual-scientific investigation which, alas, are in many respects disregarded and unnoticed in the spiritual life of Germany. This is a feeling which stirs one to-day with a feeling of sorrow and tragedy, and yet, on the other hand, fills one with deep satisfaction. We may say that anyone who takes full account of the fact that in four-fifths of the world the spiritual life of which Germany is so proud is to-day calumniated and really abused, and if he seriously considers the gravity of this fact, as is not always done, while on the one hand he may feel sorrowful, yet on the other he may feel satisfaction in the hope that anthroposophical Spiritual

Science may yet render it possible for German spiritual life to make its voice heard in the outer world—as it must, if the development of the world is not to be injured. A way can always be found to speak to all men, no matter what their nationality, if one speaks to them in the true sense of the spirit; that is, if one speaks to them from out of the true sources of spiritual life.

It may strike a sorrowful note, too, that while the efforts made by Spiritual Science are successful in winning a little ground in some places, such a country as Switzerland is finding it increasingly difficult to stand up against the storm. It is no easy matter, in the face of the pressure exercised by four-fifths of the world, to form an impartial opinion; nor indeed is it easy to find the right words in which to say all that must be said in a country where, although it is a neutral, those four-fifths of the world still play an important part. This has now reached a very acute crisis.

One great advantage to us in that country is that the mere words and teaching are supported there by the forms and creations of our Building at Dornach. They place before outer vision what it is that our Spiritual Science desires, and are thus able to show that when allowed to intervene in practical life and not crudely rejected, it is capable of mastering and utilising life, which at the present time makes such great demands on humanity.

In speaking to-day of the relation between Spiritual Science and other knowledge and wants of the world, it

is really necessary to place quite new and unaccustomed ideas before one's hearers. In the depths of their consciousness people are dimly convinced that something new must come from somewhere or other. They are, however, extremely rigid as regards thinking, extremely slow to take in new ideas. Indeed it is a characteristic feature of our age that while life is lived at so rapid a pace, people are so dreadfully slow in thinking. We come across this in the smallest things. For instance, in Zürich it was possible to draw the threads of Spiritual Science into relation with academic learning. I had spoken publicly in Basel before I did so in Zürich. Just before I had to leave Switzerland, a request came from Basel asking me to speak to an academic assembly on the relation of Spiritual Science to the other sciences. It was then, of course, too late; the matter could not be carried further.

I mention this for two reasons: first because it would have been of great importance to speak of our Spiritual Science in a hall dedicated to academic learning and established by the students of Basel; and secondly because those people were so slow that they came to the point only when the door was closing. That is characteristic, for elasticity of thought, capacity for quick decision, might have avoided it. It is necessary to discuss these things among ourselves, so that we may behave accordingly. To-day I need refer to only one of the subjects of which I have been speaking lately, so as to make clear the significance of what has to come about.

In Zürich I spoke, among other things, of the threads that can unite Spiritual Science with the science of history, the historical life of mankind. We have a subject called "history" which is taught to children and in college; but what is this history of ours? It is something which has not the remotest idea of the forces governing the historical life of mankind, for the simple reason that the whole object of intellectual life at the present day is to set man's intelligence in motion, to set the ordinary so-called fully conscious concepts and ideas going, and with the help of these, to understand all things. External perceptible nature can certainly be understood by these means; so too can the form of thinking which has won such great triumphs in the field of natural science; but if this mode of thought is applied to history, it amounts to turning history into a natural science. Endeavours were made in the nineteenth century to regard history in the same way as natural science regards the things perceptible to the senses. This, however, is not possible—for the simple reason that the facts of history are quite differently related to life. What is it that we meet in historical life? What are the impulses at work in history?

Anyone who believes that historical impulses can be grasped by means of the intellect, which can very well serve us in natural science, will never discover them, for their influence on human evolution is like that of dreams. They do not enter the ordinary consciousness that we use in everyday life or in natural science; they are like the impulses which play only into our dream-

life. We can say: Historical becoming is a great dream of mankind; but the transient pictures which play into our dreams become clear and distinct in the Imaginations of Spiritual Science. Therefore there is no history which is not a spiritual science, and the history taught to-day is not history at all.

Hermann Grimm was struck with the fact that the historian, Gibbon, in dealing with the early part of the Christian era, describes the fall of the Roman Empire but not the gradual rise of Christianity, its growth and flourishing. Of course he did not know why a good historian can always describe a decline, but not a growth and a becoming. The reason is that the present-day method of learning history can lead to an understanding only of what is declining, not of what is growing and becoming. This "becoming" enters into the development of mankind as dreams enter into the life of man; it can therefore be described only by a person able to have imaginations. If a man does not possess this power, even though he be a Ranke or a Lamprecht, he can depict only the corpse of history, not the reality of its growth. The impulses of historical becoming are as dreams; if the ordinary consciousness tries to grasp the historical, it can do so only when the historical has already passed into the subconscious.

Modern times present interesting examples of this. If we follow these up, we see how in the last few decades interest in the great questions of the world as one coherent whole has practically died out—or has become mere pedantry, which is almost the same thing. There

is a deep connection between the pedantry of the age and the fact that a schoolmaster, now at the head of the greatest Republic, wants to lay down the law to mankind.

If we ask ourselves: Where, during the last few decades, has there been a feeling for a great drawing together of mankind, for ideas having almost a religious character although of a crude kind, when everything else was more or less moribund? The answer, if we look the circumstances in the face, must be: in Socialism. The ideas were there, but they never tended to a spiritual life, only to a crude material life, and, alas, these ideas encountered no other world of ideas to stand against them. If we really understood the ideas which have come to the surface in Socialism, we should find that they are in a sense historical ideas, dreams of humanity—but what kind of dreams? One must have a feeling for the way in which human historical events emerge as dreams. I tried to make this clear to the people in Switzerland by saying: If you choose as leading and guiding personalities only those who are very clever, but are without any understanding for what I call dream-impulses, you will see how far you get. In this respect one should try to answer practically the question: How quickly (I said this in a public lecture) can a commonwealth be systematically ruined? Contrive to set over it a parliament composed solely of scholars and professors. They need not hold academic posts; they might even be socialistic leaders—in that movement there are professors enough. With a percep-

tion for such things, one will ask oneself: How has the whole comprehensive theory of Socialism come about? If it could really be put into practice, it could bring only ruin (and perhaps a sorrowful proof of this may yet occur in the East, if things there go on as they are going now.) How has it come about that these socialistic ideas have taken root in men's minds? What exactly are these theories?

To know this, one must be acquainted with the history of the last four centuries, especially the eighteenth and nineteenth. One must know that real history is very different from that found in history books; one must know that the history of the last four centuries and especially of the last two, is really a picture of conflict between classes and ranks. Karl Marx, for instance, has simply set up as theories what humanity had been dreaming during those centuries, something which did actually exist but is now "dreamed out," and in this new epoch has to reappear in the form of theories.

The Socialism which arose in the theories of Karl Marx, at the moment when the reality had been already dreamed away, shows that the intellect needs to use what has already perished, what has already become a corpse, when in this field it utilises means of knowledge which may be quite valid in, e.g., natural science. By knowing this one is led to see that the world now really stands at a turning-point in time, where historical development (the present has also become historical development) must be understood in the

sense of Spiritual Science. A true picture of even the most recent historical events is not obtained if Spiritual Science is left out of account. I will mention an example I have often used lately.

An important event that can be read between the lines of European history during the Middle Ages is that at that time knowledge of the Western part of the world was lost to Europe. (Among ourselves these matters can be discussed, although people outside often laugh at anything of the kind; but they will not always laugh.) There were indeed certain connections, especially between England and Ireland on the one hand, and the territory now called America. These were always kept up, and it was only in the century which saw the so-called "discovery of America" that intercourse with that continent was forbidden by a papal document. (Of course, it was not then called "America.") In fact the connection with America ceased only with the so-called "discovery" of America by a Spaniard; but outer history is so inaccurate that people are under the impression that in Europe America was not known at all before the year 1492. Almost everyone believes this. Many similar facts can be brought forward which Spiritual Science has to make valid from its own sources. We are standing at a turning-point in time when historical life must be considered from the aspect of Spiritual Science.

Someone might ask: If Spiritual Science as we understand it can arise only in our time, how then was it in earlier times?

When we look back into earlier times, we find something different, something comparable with what in Spiritual Science are called Imaginations; we find myths and legends, and from the power of these pictures impulses could be derived—even political impulses, which were more real, more in accordance with facts, than the abstract teaching of modern history, social economy, and so forth. Abstract concepts are not what we need for understanding the bonds which hold people together and create the conditions for communal life. In earlier times this was brought to expression in myths. We to-day can no longer produce myths; we must come to Imaginations. With their aid we must comprehend historical life, and from that we must draw political impulses which will be truly different from the fantastic impulses of which so many dream to-day—schoolmasterly impulses, I would rather call them.

It is certainly very difficult to tell people that historical life is something which—quite contrary to ordinary ideas—runs its course in the subconscious; and yet this hidden life of mankind knocks at the door of events, at the door indeed of all human impulses. It may be said—as the Zürich lectures showed—that everywhere to-day one would like to make contact with those strivings after knowledge which aim at the spirit, though with wholly inadequate means. In Zürich, particularly, one encounters psycho-analysis, which has already risen there to academic rank. In direct connection with my lectures the most remarkable discussions took place on psycho-analysis in relation to Spiritual

Science. The psycho-analyst, however, comes spiritually blindfold to the world of Spiritual Science and can find nothing in it. Yet this world raps on the door which should now be opened to man.

In Zürich there is a Professor Jung, who has quite recently written another pamphlet on psycho-analysis and the many problems connected with it. He has written extensively on the subject: he shows, however, that he can lay hold of it only with inadequate means. One fact will show what is meant. Jung brings forward an example often cited by psycho-analysts.

The following happened to a woman. She was invited to an evening party. As soon as supper was over, her hostess, not being in good health, was to leave for one of the Spas. Supper came to an end and the hostess set off, the guests leaving with her. They walked, as people sometimes do on leaving an evening party, not on the pavement, but in the middle of the road. Presently a cab came round the corner. The guests all beat a retreat to the pavement, except the lady of the story, who ran into the middle of the road right in front of the horse; the driver shouted at her, but she ran on until she came to a bridge across a river. Then, in order to escape from this unpleasant situation, she resolved to throw herself from the bridge into the river. This she did, and was rescued by the guests, who ran after her, and as the house where the party had been held was the nearest, she was taken back there. There she met her hostess's husband and spent a few hours with him.

Let us reflect what a man with insufficient data can

make of such an occurrence. If he approaches the matter with the methods of the psycho-analyst, he discovers those mysterious provinces in the soul which tell us that this woman, in the seventh year of her life, had an experience with horses, so that the sight of the cab-horse called up an earlier experience from her subconscious and so bewildered the lady that she did not spring to the side but ran on in front of the cab. For the psycho-analyst, accordingly, the whole series of events is the result of connecting a present experience with "unsolved riddles of the soul," derived from her upbringing, and so forth.

This is a pursuit of the subject with inadequate means because the psycho-analyst does not know that the subconscious that rules in man has a more real existence than is supposed; it is also much more subtle and much cleverer than anything man gets from his conscious intellect. It is often also much bolder and more determined. The psycho-analyst does not know that a "daimon" dwelt in the soul of this lady, who started out, from the first, with the subconscious intention of being alone with the husband after his wife had started on her journey. This was all arranged in the most subtle manner by the subconscious, for one does everything with far greater certainty if the consciousness has nothing to do with it. The lady ran before the horse simply in order to be intercepted when matters had reached a certain point; and she conducted herself to that end.

Into these things the psycho-analyst does not

penetrate, because he does not suppose that there is a spiritual-psychic world everywhere, to which the human soul stands in relation. Jung, however, has some inkling of this. From innumerable things that appear before him, he divines that the human soul stands in relation to numberless other souls. Still, he must remain a materialist, or cease to be one of the clever men of the day. What, then, does he do? He says that the human soul stands everywhere in connection with spiritual facts outside itself: this is shown, he says, by the things which take their course within. But for him there are no such facts, so how does he get round it? The soul, he says, has a body, derived from other bodies which are again derived from others. Thus heredity comes in, and Jung builds up the theory that in accordance with heredity the soul relives all that has been experienced in relation, for example, to the pagan gods. Through heredity these experiences remain in the soul, becoming an "isolated province of the soul," which must be brought to light by questioning if the soul wishes to get free from it. Jung even considers that the human soul needs to make connection with this isolated province, and that if this latter is not drawn up into consciousness, it will have a ruinous effect on the nervous system. Therefore he enunciates the proposition—which is quite justifiable according to the modern philosophy of life—that unless the soul is in relation to a divine being, it must inwardly perish. He is just as sure of this as he is that there is no divine being at all. The question of the relation of the human soul to God has not the least

connection with the question of the actual existence of God.

So it is written in his book. Let us think what is really under consideration. It is scientifically proved that the human soul must construct a relation to God, but it is equally certain that it would be foolish to assume the existence of a God. Thus the soul for its own health is condemned to invent a God for itself. Pretend that there is a God, or thou wilt be ill! That is actually stated in the book.

We see from this what great enigmatic problems knock at the door, and how the present time opposes these things. If men were courageous enough, this truth would gradually come to be perceived to-day, but they are not so courageous. I do not say all this in hostility to Jung, for I believe he is more courageous in his thinking than all the others. He says what he has to say according to the assumptions of the present. Others do not say it; they have less courage.

We must reflect on all these things in order to understand what it really means when Spiritual Science brings forward a truth such as the following. What takes place in the historical life of man, and consequently in the life of political impulses, has nothing to do with the ordinary consciousness and can have nothing to do with it. It can be understood and applied only through Imaginative consciousness. As regards the most typical representatives of the anti-social way of interpreting political history, we might even say that Wilsonism must be replaced by an imaginative knowledge of the

truth. And Wilson's ideas are very widespread; many people are Wilsonists without knowing it. Names are of no moment; all that matters are the facts which dominate men's lives.

I may be allowed to be somewhat outspoken about Wilson, for in the course of lectures given at Helsingfors.* I gave my judgment of him even before the war and did not need to wait for the war to learn of what spirit he is who sits on the throne of America. At that time fulsome praise of Woodrow Wilson could be heard everywhere; it has not long ceased. The world is now much wiser, and knows that the man who now occupies the throne of America drafted his most powerful Republican document from one issued by the late Emperor of Brazil, Don Pedro, in 1864. Wilson copied this exactly, except that the passage, "I must intervene in the interests of South America" is altered to "I must intervene in the interests of the United States of America," etc., with the necessary re-casting.

When in their time Wilson's two books, *The New Freedom* and *Mere Literature* appeared in our own country, there was no less fulsome praise. This was only about five or six years ago. In this realm of Wilsonism people have certainly learned a few things; but there are many other things that need to be learnt again from out of the deeply incisive events of the present time.

* See lecture 5 of the Course entitled: *The Occult Foundations of the Bhagavad Gita*. (Helsingfors, 28th May to 5th June, 1913.)

Hence it is necessary that many things which can flourish only on the ground of spiritual-scientific knowledge should be taken very earnestly. People lightly reproach Spiritual Science with being "theoretical" and accuse it of not leading directly to action, as other movements do. These other movements, it is said, do not insist on the troublesome task of understanding cosmic evolution; they talk to people of "love," of how human beings should love and what they should love. Now, for thousands of years love has been talked about in this way, the way that many people still crave for; yet how all this love comes to actual expression can be seen in the world to-day. Let Spiritual Science only take hold of human souls for quite a short time, and you will see it come to flower as love in human hearts. Love cannot be preached; it can grow only when it is rightly cultivated; but then it does grow. And it is a child of the spirit. Among men it is also a child of true knowledge—knowledge which reaches to the spirit, not to matter only.

In this introductory lecture I have wished to do no more than indicate a few perceptions which will perhaps be important for us just at this time. I shall have to speak of everything that can awaken strength, courage and hope in the human soul, and I should like to speak of all the gifts mankind can receive from Spiritual Science, different from those given during past centuries. I should like to speak of Spiritual Science as something living, as something which is no theory, but which brings to birth in us a second man, a spiritual man who bears and maintains

the other man in the world. I believe the present time needs this above all. There was a time in the Middle Ages, as you all know, when many had a fantastic longing to make gold. Why did they wish to make gold? They wanted something which cannot be achieved under ordinary earthly conditions. Why? Because the alchemists perceived that ordinary earthly conditions, unless spiritualised and permeated by spiritual impulses, cannot give man any true satisfaction. In the end that is the content of the teaching of the Gospels also, only people usually overlook the most important points. They criticise the view of the Gospels that the Kingdom of God has come; but is it not present? It is, indeed, but not to outward appearance. It must be understood inwardly. It must not be denied, as is done in our time. We shall speak of this descent of the Kingdom of the Spirit in our next lecture.

To-day I wished only to strike a keynote. Our epoch is directed to build the bridge to the kingdom in which the dead are living. The number of those who have lately passed through the gate of death can be reckoned in millions. They live among us and we can find them. *How* we can find them is something I want to speak about in new terms.

LECTURE II

A CONTRIBUTION TO OUR KNOWLEDGE OF THE HUMAN BEING

IN our studies we have often called attention to the aphorism inscribed on the Greek Temple of Apollo, an aphorism which comes down to us through the ages—"Know thyself!" A tremendous challenge to strive after human wisdom, and thereby after cosmic wisdom, lies in this sentence. It receives a pregnant renewal, a deepening, through the impulse given by the Mystery of Golgotha. If time admits, we will perhaps speak further of these matters in the course of this winter. We will try to find the path to those goals which the aphorism indicates.

To-day we will start from an apparently external consideration of man, and therefore from an apparently external approach to human self-knowledge. But it is only apparently external, for it becomes particularly powerful when it is made use of to penetrate the inner nature of the human being. I would like to start—apparently only—from the external bodily form of man.

We find a consideration of this outer human form in

what is approved to-day as science, but in a sense somewhat unsatisfactory from a higher, spiritual point of view. We might say: Anyone who wishes to know man as man finds little stimulus in science, especially as practised at the present time. What science has to offer in this field can be gathered from the various indications in my book, *Riddles of the Soul*. This book gives an essential and important foundation for a far-ranging knowledge of the human being, but such a foundation is not sought for at the present time. Anatomy, physiology, etc., to-day contribute very little to enquirers who wish to penetrate seriously into the nature of man from a knowledge of his outer form. At the present time an artistic approach really gives far more. Science, one might say, leaves many questions unanswered. If someone will only resolve to seek, in the Goethean sense, for actual truth in art, in an artistic approach to the world, he will perhaps find more truth than he can get from recognised science. In future times there will be a world-outlook which will gain from Spiritual Science much that man cannot fathom to-day; an outlook which, in accordance with a certain human need for knowledge, will unite the scientific and artistic perceptions of the world in a higher synthesis and harmony. There will be much more clairvoyance in that than in the clairvoyance of which many people dream to-day—but only dream.

On approaching the human form we at once perceive something of the utmost importance when we direct our attention—as we have doubtless all done more or less—to its mainstay of support, the skeleton. We have

all seen a skeleton, and observed the difference between the head and the rest. We have observed that the head, the chief part, is in a sense an enclosed and isolated whole, as though mounted on a column above the limb system and the rest of the human organism. We can very easily contrast the head, resting on the skeleton, with the remainder of the human form. If we turn our attention to the most superficial difference, it may strike us that the formation of the head is more or less spherical—not a perfect sphere, but spherically constructed. Now an investigator in the field of Spiritual Science must warn students not to take external superficial analogies as a key to knowledge; but the concept of the human head as approaching a spherical form is no superficial observation, for man really is a kind of duality, and the spherical formation of his head is in no wise accidental. We must bear in mind what we actually have before us in the human head. The first indications of what is intended here were given in *The Spiritual Guidance of Man and of Mankind*,* where I showed how the human head displays an image of the whole universe, which surrounds us externally as a spatial globe, a hollow sphere.

In reviewing these things we must pay attention to something which for modern man lies far from the most important kind of observation. He always invokes it in one particular connection, but not where it is of the utmost significance. It would not occur to anyone who

* Obtainable from the Rudolf Steiner Press.

takes a compass, a magnetic needle, in his hand, to look in the needle itself for the cause of its pointing with one end to the North and with the other to the South. The physicist is compelled to regard the magnetic needle, and the directing magnetic force coming from the North Pole of the earth, as a whole. The cause of what happens in the small space of the needle is sought in the great universe. Yet this is not done in other cases where it should be done, and where much would come from doing it.

If anyone observes—especially as a scientist—that one living being is formed within another living being, as, for instance, the egg is formed in the body of the hen, he sees there how something happens in the smallest space; but what does not usually strike him is to apply what he knows of the magnetic needle and to say that the reason why the germ of the egg develops in the body of the hen lies in the entire cosmos, not in the hen. Exactly as the great universe has a part in the magnetic needle, so too the whole cosmos in its spherical form plays a part in the hen's body—no matter what other processes also are involved. The processes that can be traced back through the line of heredity do no more than co-operate when the germ of the egg is formed in the maternal organism. That, of course, is heresy in the eyes of official science, but it is a truth. The forces of the cosmos exert their influence in the most varied ways. Just as it is true that in the case of man (empirical embryology supports what I am saying) the head in its germinal rudiments is formed from the whole universe,

so is the human head formed first in the maternal organism. So also is it true that the original causative forces for this formation work in from the whole cosmos, and man's head is an image of it.

If we now observe carefully that part of the body which hangs down from the head—the skeleton, one can say—it is seen to be more closely connected in its configuration, its form, with the line of heredity, with father and mother, grandfather and grandmother, than with the cosmos outside. Thus even in relation to his origin, his development, man is primarily a dual being. On the one hand his form is fashioned from the cosmos, and this comes to light in the spherical form of his head; on the other, he is formed from the whole stream of heredity, and this comes out in the rest of the organism attached to the head. The whole of man's outer formation shows him to be of a hybrid nature; it shows that he has a twofold origin.

A consideration of this kind is significant not only because through it we come to learn something, but also for quite another reason. Anyone studying man under the guidance of ordinary official science—examining, for example, the development of the embryo through a microscope and looking only at the embryo itself (as though one wished to see from the magnetic needle itself why it is capable of pointing North and South)—lives in a solid block of thoughts which makes him inflexible and unserviceable for outer life, especially if he takes external science as his guide. If a man applies such thoughts to social science, they do not

suffice; or they lead him to world schoolmastering, which in other words may be called Wilsonism. It is a question of what sort of thinking is called up in us, what forms of thought arise when we devote ourselves to certain thoughts. To "know" about things is of less significance; the important points are what a given kind of knowledge does to us, and of what service it is. If one is ready to see man in connection with the whole universe, thoughts will arise which lead one to consider the world in the light of ethics and justice. This should be the highest point of view, though to-day it is regarded as decidedly strange. Thus we see that to seek such knowledge as is here meant calls for certain impulses other than—I will not say inquisitiveness—but other than a mere desire to know things.

Thus man stands before us as a compound being, a hybrid. This has a much deeper significance still. To-day I want only to strike the keynote which will call forth in us a feeling of the reality of what we are studying.

Let us keep to the fact that in the further course of our life, the head—which we have just encountered as an image of the whole cosmos—is really an intermediary for knowledge (I will not say an instrument; that would not be quite correct). The head, however, is not the only intermediary. Let us keep to knowledge or perception of the world. The head acts as an intermediary for this, but so does the rest of a man. As regards its origin, the rest of a man differs very much from the head; it is something quite other. In so far as man is a being of perception, he consists of a head-man

and a heart-man; because in the heart all the rest is concentrated. We are, in fact, two men: a head-man, who stands as a perceiver in his relation to the world, and a heart-man. The difference is that, however often a man may inveigh against the world, he uses his head solely in order to know. What is really at the root of this? To draw comparisons between head-knowledge and heart-knowledge would not lead to much. A man who could understand with his heart what the head knows would be "warmer" in his knowledge than another. There would be a difference between the two men, but the difference would not be very great. If, however, the facts are approached with the practical knowledge of Spiritual Science, they appear in a very different light. We acquire knowledge and perceptions; they come to us gradually. Then the following happens. How we relate ourselves to the world through our head, how by this means we come to perceive and know the world, takes place in a certain respect quickly; and how we come to know the world with the rest of our organism takes place slowly. Our head hurries on with its knowledge; the rest of the organism does not.

This has a very deep significance. In scholastic education we see only the training of the head; nowadays people receive education only for the head, and that can be done at school. For if the head has spent a long time on acquiring knowledge, it can stay open until the twentieth year (though with most people it closes sooner). The head is then ready with its knowledge, its assimilation of the world. The rest of the

organism needs the whole time up to death for this assimilation. We might say that in this respect the tempo of the head is approximately three times as quick as that of the rest of the organism. The latter has more time and moves three times as slowly; the tempo is quite different. Hence anyone who has the gift of clearly observing such things with knowledge is aware that, having grasped something through the head, he must wait until he has united it with the whole man. If it takes him about a day to get hold of something through his head, then, if it is to enter into him filled with life, he must wait three or four days before he will have absorbed it completely. The spiritual-scientific investigator will never recount what he has received with the head alone, but only what he has grasped with the whole man. This has an uncommonly wide and deep significance. Under existing arrangements we can give our children only a kind of head-knowledge; a knowledge so prepared that it may be quickly accepted by the head and remembered later. In education, however, one does not always remember later. One is thankful if the knowledge holds out till the final examination. A knowledge which the whole of the rest of the organism can work upon would invariably develop love, joy, and appreciation for it when one remembered it later. How to shape education so that throughout his life a man can look back on his schooldays with warmth and joy, and with a certain longing for them—this is connected with

one of the deepest secrets of the mysteries of humanity.*

In this domain there is a tremendous amount to be done. Anyone acquainted with such things knows that everything now presented to children, in particular, is prepared in such a way that the rest of the organism does not assimilate it, and it yields no joy later on. This is connected with the fact that in our time the soul ages comparatively early. One of the mysteries of man is that when the head is twenty-eight years old, the rest of his organism is only a third or fourth of that age. It keeps a tempo three or four times as slow (other connections we have yet to learn). If we were to approach these mysteries as educators, a child might receive something so fruitful, so flourishing, that this would last until its death. Thus if he had received such things up to the age of twenty-five and needed to work on them for thrice that time, the rest of his organism could be working on them up to the age of seventy-five. Knowledge acquired by the head alone has no significance for the whole nature of man; he needs the inner, conscious experience which his whole being gradually acquires. Public life, however, is averse to this to-day; it will accept only head-wisdom. You can easily reckon the significance of what I mean. Up to fifteen years of age a man might absorb through his head a certain number of ideas which, if he worked on them with his

* See (among many other lecture-courses given by Rudolf Steiner on new principles in education): *The Kingdom of Childhood, The Spiritual Ground of Education, Essentials of Education.*

whole nature and they were brought to bear on public affairs, would render him fit at forty-five years of age to be elected to a city council or a parliament. The views of the ancients, who possessed a living wisdom from the Mysteries, were based on such facts. To-day, on the contrary, the endeavour is to set the age-limit as low as possible, for everyone is held to be as mature at twenty as a man used to be at eighty. Impatient demands, however, cannot decide these things, but true knowledge only.

All this has a pregnant application to life. The whole of modern public life is organised to take account only of what people are by reason of their heads. But although it is a fact that to-day people meet socially only with their heads, this kind of social intercourse (just think what it means to have only head-relations with other people!) is quite unsuited to form a truly social life.

For whence comes the head? The human head is not of this earth; it is brought forth from the cosmos. One cannot attend to earthly affairs with the head. One cannot be a nationalist with the head, or belong to any one part of the earth. With the head we should decide only what belongs to the whole world. To be able to decide what belongs to the earth, we must grow together throughout life with what belongs to the earth, and with that which makes us citizens of the earth and not of the heavens. These things must be so. A proper basis for public decisions must be drawn from deeper knowledge, beyond that of man himself. Moreover

—to-day I am only sketching a few threads; they will be amplified later on—we must bear in mind what Goethe expressed as “The thought of metamorphosis”; this has a deep significance, and a far wider application than Goethe himself could make in his time.

Our head is formed from the cosmos. Consider the matter in the light of Spiritual Science: we must say that throughout the time between death and rebirth we are working in advance (out in the cosmos itself) on the head. In a sense the head is the grave of the soul, with regard to what the soul was before birth or conception. The activity we exercised in the spiritual life between death and rebirth comes to rest in the head; and to that which is in a sense formed out of the spiritual world, there is then added that which belongs to the line of heredity. What then is this? It is still something connected with the head. As we have said before, everything in man except the head is the germ of the head in the next incarnation. All the rest of the organism can pass over to the head in the next incarnation. When we go through the gate of death, the forces developed throughout life wrest themselves free from the rest of the organism, but they retain the forms borne by the rest of the organism during life; man carries these during the time between death and rebirth, and transforms them into his future head. Thus in our head we have always something which is a heritage from our previous incarnation, and in the rest of our organism something which works specifically for the formation

of our head in the coming incarnation. In this respect also we are of a twofold nature.

If we consider man in his cosmic relations, we find that in reality he does not only arise and develop in the divisions of time and space which we have before us in outer physical view, but he is in the midst of a tremendous pattern of relationships. It is especially fascinating not only to look, as Goethe did, at a bone of the vertebral column and then at the bones of the head, remarking that the bones of the head are only transformed vertebrae, but to see that everything about the head can be found also in the rest of the organism. It needs, however, an exceptionally unbiased observation to recognise not only the nose, for instance, and everything belonging to the head as having been thus remodelled, but also that everything belonging to the rest of the organism is only at a younger stage of metamorphosis; in an earlier metamorphosis it was all changed to what now meets us in the head.

The consequences of such a view are extremely important for education; and if people's thinking once turns to the knowledge of Spiritual Science, momentous demands for a practical form of education will arise.

One thing especially is significant. In life we grow old, but in reality we can say only that our physical body grows old; for, strange as it may seem, the etheric body, the nearest spiritual part of our being, grows younger. The older we grow, the younger becomes our etheric body; and as we become wrinkled and bald as regards the physical body, the etheric body becomes

chubby and blooming. Nature provides that our physical body shall grow old, but we must certainly take care that our etheric body is provided with youthful forces. We can do this only if through the head we introduce such nourishment of spiritual ideas that they suffice for working into the whole of life.

Anyone looking at these matters with the aid of Spiritual Science can have some idea of how children ought to be taught in earliest childhood that man is an image of the whole universe, an image of the divinely wise cosmic ordering; and this should be grasped directly and simply, not by reciting Bible words imperfectly understood. All this must be drawn from Spiritual Science; then there will be a richer head-wisdom than there is to-day. That will be a source of rejuvenation throughout a man's life, whereas our present system of education does quite the contrary. If to-day, in spite of early education, we are in the fortunate position of not being terribly bad-tempered, it is because the present method of providing for the head (a method which was introduced approximately four hundred years ago and has now reached its zenith) has not yet been able to ruin so much of what still remains as culture from older times. If, however, we continue to instruct the head only, we are going the right way to become really bad-tempered.

In the last years before the war there was a great leaning towards "sanatoria"; extensive measures were taken to do away with "nervous conditions." This is all connected with the fact that the head is not given what the whole man needs. I have mentioned before

how seldom one finds the right thing done for these conditions, for I always remember an occasion a few years ago when I went to visit someone in a sanatorium. We arrived at mid-day. All the patients walked past us. Some of them were remarkable figures; their neurotic condition was written partly on their faces and partly on their fidgeting hands and feet. Then I made the acquaintance of the most fidgety and neurotic of them all—the medical superintendent. It must be said that a medical director cannot find a cure for his patients if he is himself the one who needs it most. In other respects the superintendent was an extremely loveable man; but he was an example of those who, in their youth at any rate, have not had the nourishment that could keep them young throughout their lives. Such things cannot be changed by any kind of isolated reform or by a change of circumstances; they can be improved only when the whole social organism is improved. Therefore attention must be directed to nothing less. The great cosmic laws have seen to it that man as a solitary individual cannot appease his egoism in such spheres, but can find salvation, as it were, only when he seeks it in community with others.

Thus it appears to me, as it must to everyone who does not live absorbed in material things (as is customary to-day) but is able to look beyond to the supersensible from which must come the forces to reform the world in the near future—it appears to me that in this sphere, as well as in others, Spiritual Science can be introduced into life so that men will be able to work out

in an upright, honourable way and in a concrete form, something for which Spiritual Science can give the impulse. As I have often said, there is no need to press towards visionary clairvoyance, but we must learn to understand man as a likeness of the cosmic, spiritual nature; then spirituality will come. It is impossible to understand man in his entirety without investigating the spiritual underlying his nature and keeping that in view. But one thing is necessary, as I have often emphasised: the renunciation of intellectual indolence, a fault so terribly persistent in relation to all questions of the philosophy of life. Our whole study of Spiritual Science shows us that man must move forward step by step, that he must be disposed to go into details and thence build up a whole, so that starting, as it were from the nearest sense-perceptible forms, he can rise to the supersensible. In these forms the supersensible can be almost palpably real.

Anyone who regards the human head in the right way sees in it something modelled from the whole universe, and in the rest of the organism something also organised cosmically in order to come back from the cosmos in the next incarnation. By rightly observing what is apparent to the senses, one can arrive at the supersensible in the right way. One must, however, be willing to admit that if one wishes to understand the construction of man, the same trouble must be taken as would be necessary if one wished, for example, to understand the mechanical action of a watch; one would have to bear in mind the connection of the wheels, etc. Yet

anyone will hold forth on the nature of man without taking any such trouble, and will even believe that he can talk about the highest part of man's being. He will often contend that truth must be quite "simple," and Spiritual Science is accused of being much too complicated. People want to acquire in five minutes—or perhaps in no time at all—what is necessary for the knowledge of man's highest being; whereas he is by nature a complicated being and his greatness in the universe is due to that very fact. We must overcome the tendency to indolence in respect of knowledge if we really wish to penetrate into the being of man. In our time there is no understanding of what is needful for anyone who wishes to penetrate even dimly the whole complexity of human nature; for because we cultivate only head-wisdom, because we do not wish the whole man to elaborate what the head learns, nothing is given to the head which can be worked upon by the rest of the man, and we thereby place man in the social order in such a way that we actually do not want earthly life to become a reflection of a supersensible spiritual life. We suffer in this respect from a remarkable cleavage, one not like the others already mentioned, but an injurious cleavage which must be overcome.

Human life has changed in the course of evolution. To observe this we need go back only four centuries; indeed, not so far. Anyone acquainted with the spiritual history of life—not the ordinary historical literature—knows how tremendously the life and thought of the eighteenth century differed from that of the nineteenth.

We need go only a little way back to see how the whole of human life has changed in four centuries. Human thinking has changed so far that by the twentieth century it has gradually reached the point of forming ever more abstract ideas, ideas formed in the head. If we take the richly fruitful ideas of the thirteenth and fourteenth centuries and look at the natural science of those times, we find an enormous difference between those ideas and the abstract, dryly legalistic character of natural science to-day. There is a well-known book by Basilius Valentinus;* you will find some very interesting things there. Not long ago a Swedish scholar

* Dr. Steiner was probably referring to *The Triumphal Chariot of Antimony*. It is the most important work of "Basilius Valentinus"—the pseudonym under which the writer was known—and one of the very few treatises said by researchers to be undoubtedly by his own hand. It has been translated into German, French and English. In 1893, an English edition, translated from the Latin version published in Amsterdam in 1685, was printed in London by James Elliot & Co., with a biographical introduction by A. E. Waite. Scholars are unanimous that no exact dates can be given but there is evidence to the effect that Valentinus lived in the early decades of the fifteenth century and was a monk in the Benedictine Priory of St. Peter at Erfurt. Mr. Waite writes: "He had probably passed the prime of life when he entered upon his labours in literature, and a whole century was destined to elapse before any of his works found their way into the hands of the printer." (See also the chapter on the above-named work in *The Secret Tradition in Alchemy*, by A. E. Waite (published in 1926 by Kegan Paul, Trench, Trübner & Co., London).

wrote a book on "Matter," quoting various excerpts from Valentinus, and his judgment was: "Let he who can, understand it; in fact it is incomprehensible." We can readily believe that he could make nothing of this book by Valentinus, for if Valentinus is read with concepts drawn from modern physics and chemistry, he *is* quite incomprehensible! This is bound up with such things as the fact that the wise old proverb, "The morning hour brings God and gold," has changed in the course of time into another proverb, "The morning hours brings gold." The good European saying has been Americanised.

With regard to the description and comprehension of Nature, those older times were permeated with an outlook coming from the whole man. To-day it is head-knowledge. Therefore on the one hand it is abstract,

Dr. Steiner refers to Basilus Valentinus in Vol. II of *Karmic Relationships: Esoteric Studies* (p. 68), as follows: ". . . in the early Middle Ages we find Basilus Valentinus, a Benedictine monk, engaged in the pursuit of medicine and alchemy in his cellars in the monastery and making a number of important investigations. There are others with him who are his pupils and they write down what Basilus Valentinus has said to them. Consequently there are hardly any original writings by Basilus Valentinus himself; but there are writings of pupils which contain a great deal that is genuinely his wisdom, his alchemical wisdom. . . ." In the volume *Spiritual Science and Medicine*, lecture XIX, p. 245 onwards, Dr. Steiner speaks of "the legendary Basilus Valentinus" in connection with the remarkable attributes and qualities of antimony and its use as a medicament.

dry, and does not fill a man's whole life to the end, yet on the other hand it is very spiritual. This dual nature is really present, so that we actually do engender what is most spiritual; for these abstract ideas are as spiritual as they could be, yet they are incapable of grasping the Spirit. It is very easy to perceive the cleavage in which man is involved through the spiritual ideas he has developed. It is precisely in them that he has become so remarkably materialistic. When ideas come in the right way, however, materialism never arises from them. The simple existence of abstract ideas is the first refutation of materialism. In this duality we live. In an intellectual sense we have been tremendously spiritualised for four centuries, and in this spiritual element, which we possess only in the abstract, we must find again the living spiritual. We have risen to objective concepts; we must get back to Imagination, Inspiration and Intuition. We have cast aside what has been handed down to us of old primeval wisdom in Imagination, Inspiration and Intuition. We must now recover it, after having so completely discarded the richly fruitful knowledge of man's whole being. This is a truth which will fill us with a sense of the seriousness of Spiritual Science.

The object of these two somewhat introductory lectures has been to show how, from the most external observation of man, an impulse may arise to apply one's intelligence to that which spiritually underlies the world. In the pursuit of these impulses and ideas something will come to humanity which to-day is so terribly lacking—inner sincerity. Man cannot really strive

fruit fully after the Spirit if he does not do so with inner sincerity, and he will never go astray if he acquires through life-experience the knowledge that true harmony between head-wisdom and heart-wisdom is possible only when one enters into a right relationship with life. People to-day do not wish to lead head-wisdom over to heart-wisdom, because heart-wisdom not only takes longer, but even reacts against the former and thrusts it back when it is untrue. In this way the rest of the man then makes itself felt as a kind of conscience. Present-day humanity, with a bias towards head-wisdom only, shrinks from this.

In conclusion, a few directly practical remarks—since when we are thus gathered together, we must contemplate the endeavours of our Spiritual Science in the world at large.

Spiritual Science can flourish only if people take it in sincerity, with earnestness; for it must go to meet the deepest needs of men to-day. It must dispel those qualms of conscience which easily arise when the heart says “no” to the head—as it always does when the spiritual is not sought, or when knowledge is sought only from mere egoism, greed, ambition, etc. For this reason there must be no compromise in any quarter where Spiritual Science is concerned. Spiritual Science must be followed positively, for its own sake; no compromise can be made with half-and-half attitudes; the matter is too serious. I may perhaps here introduce a few personal remarks, though they are not intended personally. A great proportion of the opposition to

Spiritual Science can be understood only when we keep in view its origin and development. Here or there someone appears who turns furiously against Spiritual Science. There are cases other than those I now have in mind, but opposition often arises in the way of which I will now give you an example.

Once, when I was in Frankfurt-on-Main to give lectures, someone telephoned that a gentleman wished to speak to me. I had no objection and said I could see him then and there. He came, and said, "I have been travelling about after you for a long time, hoping to speak with you." I had nothing either for or against that, and he then talked round and about all sorts of other things. Spiritual Science, however, can only be taken seriously, and much that "shows off" and wishes to appear learned, must be rejected. No compromise can be made. I was not discourteous to this man, but I sent him away letting him see that I would take no further notice of him. I was convinced that he talked much nonsense, for which he hoped to find support in me. (This really does happen in countless cases.) I had to send the man away. He said much that was extremely flattering, but the only question was whether his aspirations for Spiritual Science were at all genuine. Soon afterwards advertisements appeared in Switzerland announcing that this man was to speak on the "demoniacal," "devilish" character of Steiner's Spiritual Science. I might relate the subsequent history of this matter, but I shall not do so. This is one of the ways in which opposition shows itself. Often people come

forward who really seek some kind of connection with Spiritual Science, but whose quest must, for certain reasons, be disregarded. There is much that has to be set aside if Spiritual Science is to be kept pure. That is a necessary obligation.

In this connection I may mention that our friend Dr. Rittelmeyer recently wrote in a periodical, *The Christian World*, on the relation of our Spiritual Science to religious questions, endeavouring by this means to counter many other prejudices against Spiritual Science, in a way deserving quite unusual appreciation and thanks. Now Dr. Johannes Müller, who is well known, has felt constrained to write a series of three articles in the same paper against Dr. Rittelmeyer's contribution. It is really not my task to go into what Dr. Johannes Müller has written. For many years I have always tried not to talk of him, with the motive of keeping Spiritual Science free from dilettante pursuits and from any entanglement in compromise. I believe this is best achieved by not worrying—at least not verbally—about something which must work through its own alleged merit, if it can. I have never mentioned Dr. Johannes Müller in any particular connection.

In our time there is not much feeling for truth or untruth in these domains. If you go through Johannes Müller's articles you will see that they contain much that is called forth either by carelessness or by what must be called objective untruth. They are full of it. These things must be kept well in mind. In my book, *Riddles of the Soul*, I have described one such case: the

false statement by Dessoir. I am now very curious, for something must surely follow from what a Berlin University Professor is proved to have written. Let people but read the second chapter in *Riddles of the Soul* on Professor Dessoir's method of working. Of course, anyone who now writes on Dessoir without taking into account this published chapter is accessory to all this; but to-day people will not take these things seriously; they excuse themselves by saying "I have not read it," as if someone who made a statement had not properly given his attention to the matter. Now, as to such trivialities as the charge that my posters are charlatanish and so on, I will leave this to the judgment of those who are familiar with Johannes Müller's lectures and posters; and the charge that my lectures trade on people's craving for sensation I will leave also to the judgment of others. Recently a most estimable old gentleman, who really wants to reach an informed opinion on these things, told me he was surprised that so many people came to my lectures, for I certainly did nothing to make them easy. It can very easily be proved that Johannes Müller's accusations are false. For when my lectures are announced in a town where Spiritual Science has as yet no footing, not many people generally come to them. Where many come, it is because in such places Spiritual Science has been made known and worked for.

I will not go further into this, except to mention the last part of Johannes Müller's article, where he launches out into saying that I speak of a "Divine Drama" through which man is to be saved, and the like. He fills

a column and a half by quoting a few sentences from *Christianity as Mystical Fact*, which he tears out of their context as they strike him. The effect of his omissions is to turn everything he says into absolute nonsense. In my book on Christianity I said the very opposite about the "Divine Drama" and its magic. Johannes Müller excuses himself by saying that he was not able to understand my writings. On that point I believe him entirely! Without understanding this book in the very least, he has undertaken to criticise it! I have often called attention to the fact that this book places the Mystery of Golgotha in contradistinction to all other Mysteries, as the central point of evolution. Of this Johannes Müller has no perception. I should never expect him to understand my book; I do not think he could; yet he criticises it.

It is noteworthy that this book was published in 1902, so that by 1906 it had been under discussion for four years. It was known that in the first edition I had set forth my relation to natural science on the one hand and to philosophy on the other. *Christianity as Mystical Fact* has since become known. Now if it was not known to Johannes Müller, that is his affair; but I mention that it was known in 1906, and was just as much connected with my general philosophy of life as *The Philosophy of Freedom** for instance. Anyone who

* The title of the latest English edition (1964). Certain earlier editions were published as "The Philosophy of Spiritual Activity."

formed an opinion of me in 1906 ought to do so in relation to my outlook as a whole, and should really not select fragments.

In the year 1906, *Christianity as Mystical Fact* was four years old. In that year, Johannes Müller's book on *The Sermon on the Mount* was sent to me. It carries the dedication: "To Dr. Steiner, in grateful remembrance of *The Philosophy of Freedom*, Mainberg, 17.VIII.1906." This belongs to those situations where I have been compelled to ignore an approach, for it was not possible to compromise in the directions of which I have spoken, and I considered it within my duty, when approached in this way, not to say, "I see your meaning on this or that point," but to be silent. Sometimes, however, silence annoys people more than anything else.

I said that one should look for the opposition to Spiritual Science in its real origins. I could tell of even more unpleasant things; but anyone who now reads Dr. Johannes Müller's articles about our friend Dr. Rittelmeyer will perhaps do well to look for the opposition not only in them, but in other things too, such as the few just cited. One must seek everywhere for much more genuine reasons than those lying on the surface. It is vexing when a man approaches another with "in grateful remembrance of *The Philosophy of Freedom*," and the other turns away and gives no answer.

I did not wish to keep from you this slight contribution to the psychology of Johannes Müller, so that you might see matters more clearly than through his articles alone.

LECTURE III

THE LIVING AND THE DEAD

WE have often remarked from various points of view that the alternation of waking and sleeping has a deeper significance than is apparent to ordinary observation. This fact needs to be kept well in mind when we are considering the world at large and—in an ideal but quite practical sense—where we as human beings stand in it. The apparent fact is simply that human consciousness is either awake or asleep, but we know this is only an appearance. As we have often said, the so-called sleep-condition does not last only from falling asleep until waking; in a certain part of our being it continues during the waking hours. We must realise that we are never completely, thoroughly, awake with our whole being; with part of ourselves we are always asleep. Hence we may ask: With what part of our being are we genuinely awake in the time between waking up and going to sleep?

We are awake as regards our perceptions—as regards all that we perceive through our senses. The mark of ordinary perception is precisely that on waking a state of detachment from the external sense-world gives way

to one of association with it. The activity of our senses soon wrests us from the dull condition that in ordinary life we know as "sleep." With regard to our life of ideas we are less awake, as anyone can learn from accurate self-observation (you will find this treated more exactly in my book, *Riddles of the Soul*); but we can still call it being awake. Thus we must distinguish the life of perception from the life of thoughts and ideas. When—withdrawn from sense-perception and therefore not outwardly active—we meditate, we are then awake both in the ordinary sense of the word and in the higher. Even this state of being awake purely in the realm of ideas always has a shade of dreaming about it—more so with some people, less with others. Nevertheless, although with many people a dreamlike element plays quite strongly into the life of ideas, we can broadly say that when we are forming concepts, we are awake.

In the realm of feeling we are not awake. Certainly, feelings well up from an undefined, undifferentiated soul-life, and because we are conscious of them, and because a waking activity of ideas is mingled with them, we suppose that we are awake in our feelings; yet this is not really so. In fact, the activity of the soul in feeling is exactly the same as in ordinary dreaming. There is a profound relation between the dream-condition and the actual condition of feeling. If we were always able to illumine with ideas what we dream (the greater part of our dream-life is lost to us), we should be as well acquainted with the dream-life as with the life of feeling; for the feelings present in the soul are no

different from dreams. No one can tell from his waking life what actually takes place when he feels, or in that which he feels. Feeling surges up, as I said, from the undefined, undifferentiated life of the soul and is illumined by the light of concepts, but it is a dream-life. This relationship of emotion and feeling to dreaming is well known even to those who are not occultists; for example, the distinguished aesthetician, Frederick Theodor Vischer, has often emphasised the profound relationship between dreaming and feeling in the soul-life of man.

Still "deeper down" in the soul-life is the real life of will. What does man know of all that takes place in his inner being when he says, "I will pick up a book," and his arm stretches out and picks up the book? Of all that takes place between muscle and nerve, of what goes on in the organism and even in the soul, through which an impulse of will passes into movement, into action, a man is no more conscious than he is of events in deep, dreamless sleep. It is true that our life of will is, in its turn, illumined by the life of ideas, and thus it appears to us as though we were conscious of it; but the real nature of the will remains, even from waking to falling asleep, in a condition of profound slumber.

Thus we see that, in the true sense of the word, we are really "awake" only in our sense-perceptions and our life of ideas; in the life of feeling we are so near to sleeping as to be dreaming; and in the life of will we are always fast asleep. Thus the sleep-condition extends

into that of waking. Let us picture to ourselves how we pass through the world. What we experience with our waking consciousness is only the sense-world and our world of ideas. Embedded in this experience is a world where our impulses of feeling and of will float; a world which surrounds us like the air, but does not enter ordinary consciousness. Anyone who thus approaches the matter will in truth not be very far from recognising a so-called supersensible world around him.

Now all this has still more pregnant consequences. Behind what I have told you there are significant facts of life as a whole. Anyone who has come to know the life of the human soul between death and rebirth (described in a more abstract form in the lectures on "The Inner Nature of Man, and Life between Death and Rebirth" given in Vienna in the spring of 1914) will see that in this world through which we wander in a sleeping condition, we are living together with the so-called dead. The dead are always present. They move and have their being in a supersensible world. We are not separated from them by our real being but only by our condition of consciousness. We are separated from them only as in sleep we are separated from the things around us; we sleep in a room and do not see the chairs and other objects. Although we do not describe it thus, yet as regards our feeling and our will we "sleep" among the dead even while we are awake, just as we do not perceive the physical objects around us when we sleep. Thus we do not live separated from the world where the forces of the dead prevail; we are together

with the dead in one common world. We are separated from them only by our ordinary state of consciousness.

This knowledge of our common life with the dead will be one of the most important elements which Spiritual Science has to implant in the general outlook and civilisation of humanity in the future; for those who believe that what takes place around them occurs only through the forces perceived by the senses know nothing of the reality; they do not know that the forces of the dead are always at work, always present. If you remember what I said in the first lecture—that in this material age man has a quite false view of historical life because the real impulses of history are dreamt or slept away, you will be able to conceive the idea that the forces of the dead may live in what we dream or sleep away of historical life. In a future time history will be studied in a way which takes account of the forces of those who have passed through the gate of death, whose souls live in the world between death and rebirth. A consciousness of the unity of all mankind, including the so-called “dead,” will have to give human civilisation a quite new colouring.

The method of observation employed by the spiritual investigator, who can make practical application of what has been said, discloses many concrete details of this joint life of the living and the so-called dead. If by his thoughts a man could throw light upon the nature of his feeling and impulses of will, he would have a continuously living awareness of the existence of the dead. This he does not have at present. His ordinary con-

consciousness does not possess it because these things are remarkably distributed within our conscious life. We might say that for conceiving a higher, cosmic relationship there is a third consciousness, much more important than the waking condition or the sleep condition. What is this?

It is something lying between these other two, and for a man of to-day it is only momentary and passes him by. It occurs at the moments of waking and falling asleep. To-day people do not pay attention to waking and falling asleep, yet they are extremely important. How important they are is disclosed when the unconscious experiences underlying ordinary consciousness are illumined by the experiences of clairvoyant consciousness. When we have prepared ourselves for such studies through many years, we can quite impartially illumine these things with supersensible facts.

It is quite possible for clairvoyant consciousness not only to become acquainted with general facts about the supersensible world where we dwell between death and a new birth, but also—though this is more difficult—to enter into contact, into communication, with individual souls among the dead. This we know. I will add only that the latter task is more difficult because there are many more obstacles to overcome. Although few persons to-day succeed in obtaining general scientific results concerning the supersensible world, this is not extraordinarily difficult; it is not very far beyond the ordinary capacities of the human soul. It is more difficult to enter into individual relations with the

souls of the dead for the simple reason that anyone who strives for it and finds it within reach can to a certain degree live in the purely spiritual without realising that in this realm the lower impulses of man can very easily be stimulated.

I have often explained why this is so. The higher faculties of supersensible beings are connected with the lower human impulses (not with the higher impulses of incarnate beings), while the lower impulses of supersensible beings are related to the higher spiritual qualities of man. This I have called an important secret in the intercourse with the spiritual world; a secret of such a nature that a man may easily be shipwrecked by it, but if he can steer safely past this rock, if he is able to have intercourse with the supersensible without being diverted from the realm of *spiritual* experiences, such intercourse is quite possible. It proves, however, to be very, very different from what is usually regarded as "intercourse" here in the world of sense.

I will put this in a quite concrete way: if we talk to one another here in the world of sense, we speak and the other person answers. We produce the words through our vocal organs; the words come from our thoughts. We feel that we are the creators of our words; we know that we hear ourselves speaking, and when someone answers we hear him; we listen and we hear him. We are profoundly accustomed to this because we are conscious only of having intercourse in the physical world with other human beings. Intercourse with dis-

carnate souls is not like that. Strange as it may sound, intercourse with discarnate souls is exactly reversed. If we impart our own thoughts to a discarnate soul, *we* do not speak, but *he* speaks. It is exactly as though you were going to talk to someone, but you do not yourself say what you want to communicate; the other person says it. The reply of the so-called dead does not come to us from outside, but arises from our inner being; we experience it as inner life. Clairvoyant consciousness has to get used to the idea that we ourselves are in the other as questioner, and the one who replies is in us. This complete reversal of entities is necessary.

Anyone acquainted with such things knows that this reversal is not easy; it contradicts everything to which habit has accustomed us in the course of life. Not only that—it contradicts all our inborn tendencies, for it is inborn in us to believe that we ourselves speak when we ask a question, and that the other is silent when we answer him. Yet what I have said is true of intercourse with supersensible beings. From this reversal we can gather that one main reason why the dead are not perceived is because they have intercourse with the living in a way which appears to the living as not only quite unfamiliar, but actually impossible. The living simply do not hear what the dead say to them from the depths of their own beings; and they do not pay attention when another being says what they themselves are thinking, or what they want to ask.

Now it is a fact that of the two conditions of consciousness which slip so quickly past people to-day—

those of waking and falling asleep—one is adapted for questions and the other for replies. The moment of falling asleep is specially favourable for putting a question to a dead person—that is, for hearing from him the question we put to him. We are specially disposed for this while we are falling asleep. Immediately afterwards we fall asleep, as far as our ordinary consciousness is concerned; the consequence is that we ask the dead hundreds of questions and talk with them about hundreds of things, but we know nothing of it, because we have already fallen asleep. This fleeting moment of falling asleep is of tremendous consequence for our intercourse with the dead. So, too, the moment of waking especially disposes us to receive the answers of the dead. If we did not immediately pass over to sense-perception, but were able to linger through the moment of waking, we should be very well adapted to receive their messages. These would appear as though arising from our own inner being.

You see, there are two reasons why the ordinary consciousness does not pay attention to intercourse with the dead. The first is that immediately on waking or falling asleep we meet a condition which is calculated to obliterate what we have experienced; the second is that when we fall asleep, unusual, really "impossible" things occur. The hundred questions we can put to the dead—and do put—vanish in sleep-life because we are quite unaccustomed to "hear" what we ask instead of "uttering" it. Again, we do not judge what the dead say to us on waking as coming from them, because we do

not recognise it; we take it as something arising within ourselves. That is the second reason why intercourse with the dead is so unfamiliar.

These general phenomena, however, are sometimes broken through in the following way. What a man experiences on falling asleep as putting a question to the dead from himself, continues in a certain sense during sleep. During sleep we look back unconsciously to the moment of falling asleep, and this can be reflected in our dreams. Such dreams can really be a reproduction of the questions we put to the dead. Far closer than we suppose do we approach the dead in our dreams, although what is experienced in the dream was said at the moment of falling asleep. The dream draws it up from the undifferentiated depths of the soul. A man may, however, easily misconstrue this; he does not take the dreams—if later he recollects them as dreams—for what they really are. Dreams are really always a previous companionship with the dead that rises up from our life of feeling. We have moved towards the dead and the dream often gives us the questions we have put to them. True, it gives us our subjective experience, but as though coming from outside. The dead speak to us, but we have really said it ourselves. It only appears as though they spoke. As a rule, it is not messages from the dead that come to us in our dreams, but the expression of our need to be with them, of our need to come near them at the moment of falling asleep.

The moment of waking conveys to us messages from

the dead. This moment is quickly extinguished by a surge of sense-impressions; but it is a fact that in waking we have something rising up, as it were, from the inner depth of the soul and we could be well aware of it if our self-observation were more accurate. It does not come from our ordinary ego and often it is a message from the dead.

You will gain a proper understanding of these ideas if you can grasp deeply a relationship I will now mention. You will say: The moment of falling asleep is adapted for putting questions, that of waking for receiving answers from the dead—yet these moments lie far apart! We can judge this rightly only if we keep in view the relations of time in the supersensible world. There the saying is true, spoken with remarkable intuition by Richard Wagner: "Time becomes space." In the supersensible world, time really does become space—one point of space here, another there. Time is not past, but only a point of space, near or far; time actually becomes supersensible space. The dead person gives his answers only when he stands somewhat further from us. That again is an unaccustomed thought; but the past is not "past" in the supersensible world. It is there; it remains, and to encounter it one needs only to relate oneself to another place. In the supersensible world the past is just as little done away with as the house we have left to come here to-night. The house is in its place; so, too, in the supersensible world, the past is not gone but is in its place. It depends upon ourselves and upon how far we have gone from them, how

near or far we are from the dead. We can be very far, or very near.

Thus, because we not only sleep and wake, but wake up and fall asleep, we are in continuous correspondence and contact with the dead. They are always among us, and we do not act under the influence only of those living around us as physical men, but under the influence also of those connected with us who have passed through the gate of death. To-day I should like to bring forward some facts which will lead us more and more deeply, from a certain point of view, into the spiritual world.

We can distinguish between various souls who have passed through the gate of death, once we have grasped that there is continuous contact with them. Since we always pass through the field of the dead, either on falling asleep, when we ask them questions, or on waking, when we receive answers from them, our connection with them must also be affected by whether they died in youth or old age. (The facts underlying the following are evident only to clairvoyant consciousness. That, however, is only the "knowledge" of it; the reality always takes place.) When the young—children or young people—pass through the gate of death, it is seen that a particular connection exists between the dead and the living; a connection of a different kind from that which arises in the case of older people who have gone through the gate of death in the evening of their days. There is a decisive difference. When we lose children, when the young are apparently taken from us,

they do not really leave us at all; they remain with us. To clairvoyant consciousness this is evident from the fact that the messages we receive from them on awakening are so lively and vivid. The connection of the dead with those remaining behind is then such that we can describe it only by saying that a child or young person are not lost at all; they are still there. This is above all because after death they feel a strong need to influence our waking-up time and to send us messages. It is very remarkable, but true, that those who die young have a great deal to do with this waking-up time. For clairvoyant consciousness it is specially interesting to find that we have to thank the youthful dead when living people feel a certain impulse towards religious devotion. A very great deal in respect of this devotional feeling is brought about by those who have died young.

It is different—clairvoyant consciousness shows us—with the souls of the old. We may say that they do not lose us; our souls remain with them. Observe the contrast. The souls of the young we do not lose, they remain with us; the souls of the old do not lose us, they take something of our souls with them, as it were—if I may use such a comparison. The souls of the old draw us more to themselves, whereas the souls of the young draw near to us. Therefore at the moment of falling asleep we have much to say to the souls of those who died old, and we can weave a bond with the spiritual world especially by adapting ourselves to address the souls of the old. We can really accomplish something in this way.

Thus we see that we stand in continuous relation to the dead; we have a sort of "question and answer," a two-way intercourse with them. To qualify ourselves for questioning and approaching the dead, the following is the right course. Ordinary abstract thoughts, those taken from materialistic life, do little to bring us into relation with the dead. If the dead belong to us in any way, they even suffer through our preoccupation with purely material life. If we stand firm against this and cultivate ways of life which will bring us into relation with the dead through our feeling and our will, we are preparing ourselves very well to enter into relation with them at the time of going to sleep and to put appropriate questions to them.

This is more readily accomplished, of course, if the dead were closely related to us in life. The relationship in life forms and establishes the relationship after death. Naturally it makes a difference whether I talk to someone apathetically or with sympathy, whether I speak as one who feels affection for another, or as one who does not care. It makes a great difference whether I talk with someone as at a five o'clock tea, or whether I am quite specially interested in what I can come to know of him. When intimate relations are formed between soul and soul, founded on impulses of feeling and will, and if, after one soul has passed through the gate of death, the one left behind can retain his interest in the other person and is eager to receive answers from him, or if he has the impulse to be something to him and can live in his memories of him—not conceptual memories but those

bound up with the relationship of soul to soul—then he will be particularly well adapted to put questions to him at the moment of falling asleep.

On the other hand, we are specially adapted for the reception of answers, messages, at the moment of waking if we were able and inclined to enter consciously into the being of the dead person during his life. Let us reflect how, especially at the present time, one man passes another by without really learning to know him. What do people really know of one another? There are striking examples of marriages lasting for ten years, without either person knowing the other. This does happen. Yet it is possible (depending not on talent but on love) to enter into the being of another with understanding, and then to carry within one a real world of ideas drawn from the other. This is a specially good preparation for receiving answers from the dead at the moment of waking. That is why we are sooner able to receive answers from a child or young person, because we come to know a young person sooner than those who have deepened and grown old.

Thus we can do something towards establishing a right relation between the living and the dead. Our whole life is, in reality, permeated with this relation. We, as souls, are embedded in the same sphere where the dead are. The degree to which we are religious is very strongly connected, as I have said, with the influence of those who have died young; and were it not for this influence, there would probably be, in general, no religious feeling. The best way of relating ourselves

to the souls of those who die young is to think of them in a collective way. Funeral services for children or young people should have a ritual, universal character. The Roman Catholic Church, which tones everything down to a child-like level and would really like to have to do only with children, with the guidance of child-souls, seldom gives an individual address when a child has died. That is particularly good. Our mourning for children is different from our mourning for older people. Our grief for a child I should prefer to call a sympathetic sorrow, for the sorrow we feel is in many respects a reflection of the attitude of our own soul towards the being of the child, who remains near us. We share in the life of the child and the child shares in our sorrow. It is a sympathetic mourning.

Our grief for an older person cannot be called a sympathetic mourning. It is "egoistic," and is best borne by the reflection that an older dead person really "takes us with him"; he does not lose us if we try to prepare ourselves to come near him. Hence we can form more "individualised" memories of our older dead; we carry them in our thoughts and can remain united with them in the thoughts we shared with them, if we try not to behave as an uncomfortable companion. When we have thoughts which a dead friend cannot accept, he holds to us, but in a peculiar way. We remain with him, but we can be a burden to him if he has to drag us along while we fail to entertain any thoughts in which he can be united with us, or can perceive spiritually.

Let us reflect how concrete our relations to the dead appear, if we are able to see them in the light of Spiritual Science and to grasp the whole relationship of the living to the dead. This will become very important for the humanity of the future. Trivial as it may sound—for one can say that every epoch is a “time of transition”—yet our own time really is a time of transition. It must pass into a more spiritual age. It must come to know what comes from the kingdom of the dead; it must learn that we are surrounded by the dead as by the air. In times to come there will be a real perception that when an older person dies we must not become an incubus to him, as we shall be if we have thoughts which he cannot entertain. Just think how much richer life can become if we accept this living-together with the dead as something real.

I have often said that Spiritual Science does not wish to found a new religion, or to introduce anything sectarian into the world; that would be to misconstrue it completely. On the other hand, I have often emphasised that religious life can be deepened by it, because for this it provides real foundations. Certainly, remembrance of the dead, services for the dead, have a religious side. Here a foundation for religious life will be created, if this is illuminated by Spiritual Science. If rightly done, these things will be lifted out of the abstract. For instance, it is not a matter of indifference for human living whether a funeral service held is the right one for a young person, or is more suited to an old one. Whether right or wrong funeral services are held is

of far greater importance for social life than all the regulations of town councils or parliaments—strange as that may sound. For the impulses working into life will come from the human individuals themselves when they are in a right relation to the dead.

' To-day, people want to have everything regulated by the abstract structure of a social order. They are pleased when they do not need to think much about what they ought to do. Many are even glad if they are not obliged to reflect upon what they ought to think. It is quite different when one has a living consciousness, not merely of a vaguely pantheistic connection, but of a quite definite one, with the spiritual world. One can foresee a permeation of religious life with concrete ideas when it is deepened by Spiritual Science.

As I have often related, "Spirit" was eliminated from Western humanity in the year 869 at the Eighth Ecumenical Council in Constantinople. The dogma was then drawn up that Christians must not regard man as consisting of body, soul and spirit, but of body and soul only, though certain spiritual qualities were to be ascribed to the soul. This abolition of the spirit is of tremendous significance. In the year 869, in Constantinople, it was decided that man must not be regarded as endowed with "anima" and "spiritus," but as possessing only "unam animam rationalem et intellectualem." The dogma that "the soul has spiritual qualities" was spread over the spiritual life of the West in the twilight of the ninth century.

This must be overcome. Spirit must again be recognised. A trichotomy of body, soul and spirit—regarded as heresy in the Middle Ages—must again be recognised as the true and exact view of man's nature. Several things will be required of those who to-day naturally challenge all "authority," yet swear that man consists of body and soul alone. They are to be found not only in particular religious persuasions, but also among the ranks of those who listen to professors, philosophers, and so on. Philosophers, as you can read everywhere, distinguish only body and soul, omitting the spirit. That is their "unprejudiced" philosophy of life; but it rests upon that fact that in the year 869 a Church Council decided not to recognise spirit. That, however, is overlooked. A well-known philosopher, William Wundt—a great philosopher by favour of his publisher, but at the same time renowned—of course divides man into body and soul, because he regards it as "unprejudiced" science to do so; he does not know that he is simply following the decision of the Council of 869. We must look into the actual facts if we wish to see what is really going on in the world. If a man looks at the actual facts in the realm that has particularly concerned us to-day, his consciousness will be opened concerning a connection with that world which in history is only dreamt and slept away. History, historical life, will be seen in the right light only when a true consciousness can be developed of the connection of the so-called living with the so-called dead.

LECTURE IV

THE COSMIC THOUGHTS AND OUR DEAD

IN the last lecture I spoke of the relations between incarnate and discarnate human souls, the so-called dead—relations which are not only possible but in fact always exist. To-day I shall add a few remarks to this.

From various facts presented to us by Spiritual Science, we know that in the course of the earth's evolution the spirit of man passes through an evolution of its own. We know also that man can understand himself only by giving fruitful consideration to the question: What is his attitude in any one incarnation, in his present incarnation, to the spiritual world, to the spiritual realms? To what stage of evolution has mankind in general attained at the time when we ourselves live in a particular incarnation?

We know that sufficiently exact observation of this general evolution of mankind brings us to the view that in earlier times, earlier epochs, a certain "atavistic clairvoyance" was poured over mankind; and that the human soul was then, as it were, nearer to the spiritual worlds. But it was also further from its own freedom, its own free will, while we in our age are nearer to

freedom but more shut off from the spiritual worlds. Anyone who knows the real nature of man at the present time must say: In the unconscious self, in the really spiritual part of man, the old relation to the whole spiritual world of course persists; but men to-day are generally unable to be consciously aware of it (there are exceptions) in the way that was possible in earlier epochs. If we ask why men can no longer bring this relation into consciousness—naturally it is in itself as strong as ever, though in a different mode—we find the reason is that we have passed the mid-point of the earth's evolution and are now in a descending current. Our physical organisation (of course this is not perceptible to external anatomy and physiology) has become more "physical" than it was, so that during the time we spend between birth, or conception, and death, we are no longer organised to bring fully to consciousness our connection with the spiritual world. We must clearly understand that no matter how materialistic we are, we experience in the subconscious regions of the soul very much more than we can generally be conscious of.

This goes even further, and here we come to a very important point in the evolution of present-day humanity. In general, man is not able to think, perceive or feel all that could really be thought, perceived and felt within him. At the present time he is gifted for far more intensive thoughts and perceptions than the coarse materiality of his organism allows him to achieve. The consequence is that we are not in a position to

bring our capacities to complete development during earthly life. Whether we die young or old has very little influence on that. For both young and old it is the rule that, on account of the coarse substance of his organism, a man cannot fully accomplish all that would be possible for him if his body were more finely organised. Thus, whether we pass through the gate of death old or young, we all leave certain thoughts, feelings and perceptions unexercised. These are there, and when we pass through the gate of death, whether young or old, we feel an impulse to return to earthly life for further thinking, feeling and perceiving.

Let us reflect upon the bearing of this. After death we become free to form certain thoughts, feelings and perceptions for the first time. We could have done much more for the earth if we had been able to bring all this to fruition during our physical life; but we could not. In earlier epochs of evolution it was different, for when the organism was finer there was a certain conscious looking into the spiritual world, and men could work from out of the spirit. Then a man could, as a rule, accomplish everything for which his gifts fitted him. Although to-day we are so proud of our talents, the facts are as I have said.

Hence we can see how necessary it is that what is carried through the gate of death unused should not be lost to earth-life. The only way to prevent the loss is by cultivating a true relationship with the dead, under the guidance of Spiritual Science, and by endeavouring to make conscious, fully conscious, our relationship with

those among the dead to whom we are linked by karmic ties. Then these unfulfilled thoughts of the dead pass through our souls into the world, and in this way we can allow these stronger thoughts—which are possible for the dead because they are free from the body—to work in our souls. Our own thoughts we cannot bring to full development, but these thoughts can work within us.

We see from this that the course of events which has brought us materialism should make us realise how absolutely necessary it is for us at the present time and in the near future to seek a true relationship with the spirits of the dead. The only question is: How can we draw these thoughts, perceptions and feelings from the realm of the dead into our own souls?

I have already spoken of this from certain points of view, and in the last lecture I mentioned the important moments which should be well observed: the moment of going to sleep and that of waking. I will now describe in more detail a few things connected with this.

The dead cannot enter directly the world of ordinary waking life—the world of our perceptions, actions and desires. It is out of their reach, once they have passed through the gate of death; yet we can have a world in common with them if, spurred on by Spiritual Science, we make the effort—which is difficult in our present materialistic age—to discipline the realm of our thinking as well as our outer life, and not to allow our thoughts the customary free course. We can develop certain faculties which give us a ground in common

with the spirits who have passed through the gate of death. There are, of course, at the present time a great many hindrances to finding this common ground. The first hindrance is that we are, as a rule, too prodigal with our thoughts; we might even say that we are dissipated in our thought-life. What exactly is meant by this?

The man of to-day lives almost always under the influence of the saying, "Thoughts pay no toll." Just remember that speaking reflects our thought-life and consider what sort of thought-life is running away when people chatter and wander from subject to subject, allowing thoughts to flash up at will. This means that we are spendthrifts of the force with which our thinking is endowed! And we are doing this all the time. People follow a fancy that comes into their mind and then drop it for something else; in short, they are unwilling to keep their thoughts under control. How annoying it is when someone begins to talk and we listen for a minute or two—and then he is off at once on another track. But we want to keep to the original topic—it may be important. So we have to remind ourselves: what was it we were first talking about? Such things happen every day, when the talk ought to be serious and we have constantly to remember how it began. This dissipation of thought-force prevents us from receiving those thoughts which come from the depths of soul-life and are not our own, but are rather thoughts we have in common with the realm of spirit, with the universal ruling Spirit. The impulse to fly as

we like from thought to thought does not permit us to wait receptively for thoughts to arise from the depths of the soul—to wait for “Inspiration,” if I may so express it. This attitude, however, is something we need to cultivate—especially in our time, for reasons given—so that we really form in our souls the disposition to wait watchfully, until from far down in the soul thoughts arise which clearly distinguish themselves as “given,” and not of our own making.

We must not suppose that the formation of such a mood can occur all at once. That is impossible. It has to be cultivated; but when it is cultivated, when we really take the trouble simply to be watchful and, having driven out arbitrary thoughts, to wait for inspiration, the mood gradually develops. Then it becomes possible to receive thoughts from the depths of the soul, from a world wider than our Ego-hood. If we really develop this, we shall soon perceive that in the world there is not only what we see, hear and perceive with our outer senses, and the combinations we build up through our intellect, but there is also an objective web of thoughts. Very few people to-day know of this as an experience of their own. Yet this experience of a universal web of thought, in which the soul is actually immersed, is not some kind of special occult experience; it is something that any man can have if he develops the mood I have described. Then from out of this experience he can say: In my everyday life I stand in the world which I perceive with my senses and have put together with the intellect; but then I reach a point

when it is as though, after standing on the shore, I plunge into the sea and swim in the surging water. So can I, standing on the shore of sense-existence, plunge into the surging sea of thought; then I am really as though in a surging sea. We can have the feeling—or at least an inkling—of a life which is stronger and more intensive than the life of dreams, and yet the boundary that separates it from the sense-world is similar in kind to the boundary between the sense-world and the life of dreams.

We can, if we like, speak of such experiences as "dreams," but they are no dreams! For the world into which we plunge, this world of surging thoughts which are not *our* thoughts but thoughts in which we are submerged, is the world out of which our physical sense-world arises, out of which it condenses, so to speak. Our physical sense-world is like blocks of ice floating in water: the water is there, the ice congeals and floats in it. As the ice consists of the same substance as the water, only brought into a different physical condition, so our physical world of sense arises from this surging, undulating sea of thought. That is its true origin. Physics speaks only of "ether," of whirling atoms, because it does not know of this primordial substance. Shakespeare is nearer to it when he makes one of his characters say, in effect: "The world of reality is but the fabric of a dream." Men lend themselves too easily to all kinds of deceptions in this respect. They want to find a crude atomic world behind physical reality; but if we are to speak of anything at all behind physical

reality, we must speak of the objective thought-web, the objective thought-world. We arrive at this only when we stop letting our thoughts run to waste and develop the mood which comes when we can wait for what is popularly called "inspiration."

For those who study Spiritual Science it is not so difficult to develop this mood, for the method of thought necessary for the study of Spiritual Science leads the soul on towards it. When a man seriously studies Spiritual Science, he feels the need to develop this intimate web of thought within himself. And this web of thought provides us with the common realm in which we ourselves and the so-called dead are both present. That is the common ground where we can "meet with" them. They cannot come into the world which we perceive with our senses and build up with our intellect, but they can enter the world I have just described.

There is a second way in which we can find common ground with the dead. I spoke of this last year: it depends on noticing the finer, more intimate connections that arise in our lives. I gave an example (you may remember it) that can be found in psychological literature. Schubert calls attention to it; it is taken from old literature, but such examples can still often be found in life. A man was accustomed to take a certain daily walk. One day, when he reached a certain spot, he had an impulse to go to the side and stand still, and the thought came to him whether it was right to waste time over this walk. At that moment a boulder which had split from the rock fell on the road and would

certainly have struck him if he had not turned aside because of his thought.

This is one of the crude experiences we may encounter, but those of a more subtle kind press into our ordinary life every day. As a rule we do not notice them; we reckon only with what actually happens, not with what might have happened had it not been averted. We reckon with what happens when we are detained at home and go out for a walk a quarter of an hour later than we intended. Often and often, in such cases, something very noteworthy would come to light if we were only ready to reflect how different it would all have been if we had not been detained and had left the house a quarter of an hour earlier.

Try to observe systematically in your own life what might have happened had you not been delayed a few minutes by somebody coming in, though at the time, perhaps, you were very angry at being detained. Things are constantly striking into one's life which might have turned out differently according to their original plan. We seek a "causal connection" between events in life. We do not reflect upon life with that subtle discernment which would reveal the breaking of a probable chain of events, so that an atmosphere of possibilities continually surrounds us.

If we pay attention to this, then, if we have been delayed by ten minutes in doing something we have been accustomed to do at mid-day, we shall have a feeling that what we do at that time is often—not always—under the influence not of preceding occurrences

only, but also of countless things which have not happened, from which we have been held back. By thinking of what is possible in life—not only in the outer world of sense—we are led to the impression that to seek for the connection of what follows with what has gone before is a very one-sided way of looking at life. If we truly ask ourselves such questions, we rouse something which would otherwise lie dormant in our mind. We come, as it were, to “read between the lines” of life; we come to know life in its many-sidedness. We come to see ourselves, so to speak, in the midst of our environment, and we see how it forms us and leads us forward little by little. This is something we usually observe far too little. At most we consider only the inner driving forces that lead us from stage to stage. Let us take some simple ordinary instance from which we may gather how we bring the outer world into connection with our inner being in only a very fragmentary way.

Let us turn our attention to the way in which we usually become aware of our waking in the morning. We mostly have a very vague notion of how we make ourselves get up; perhaps even the concept of it is quite nebulous. Try, however, to reflect for a few days in succession on the thought that drives you out of bed; try to grasp this thought in full clarity. For example, yesterday I got up because I heard the coffee being made ready in the next room; this gave me the impulse to get up; to-day it was something else. What was the *external* cause? That is the point to be quite clear about.

Usually a man forgets to look for himself in the outer world; hence he finds so little of himself there. Anyone who gives even a little attention to such a thought as this will easily develop that mood of which people to-day have a holy—nay, an unholy—terror, the mood which compels one to realise that there is an under-current of thought which does not enter ordinary life. A man enters a room, for instance, or goes to some place, but he seldom asks himself how the place changes when he enters it. Other people may have an idea of this at times, but even that is not very widespread to-day. I do not know how many people have any perception of the fact that when a company is in a room, one man is often twice as strongly present as another; one man is strongly present, another is weak. That depends on imponderables. We may easily have the following experience: A man is at a gathering; he comes quietly in, and glides out again; and one has the feeling that an angel has flitted in and out. Another's presence is so powerful that he is not present only with his two physical feet but, as it were, with all sorts of invisible feet. The others do not, as a rule, notice it, although it is quite perceptible; and the man himself does not notice it at all. A man does not generally hear that "undertone" which arises from the change called forth by his presence; he keeps to himself and does not enquire of his surroundings what change his presence produces. Yet an inkling of the echo of his presence in his surroundings is something he can come to feel. Just think how our outer lives would gain in intimacy if a

man not only peopled a place with his presence but learnt to feel how the place was changed by his being there.

That is only one example. Similar examples could be drawn from all situations in life. In other words, it is quite possible for a man—not by constantly treading on his own toes but in a quite healthy way—to become aware of his environment in such a concrete sense that he feels the incision he himself makes in it. In this way he learns to acquire the beginning of a sensitivity to karma. For if he were fully to perceive what comes about through his deeds or presence, if he always saw in his surroundings the reflection of his own deeds and existence, he would have a feeling of his karma; for karma is woven of this joint experience. Here I will point only to the enrichment of life that comes from cultivating such intimacies, when by learning to read between the lines of life we become fully, conscientiously, aware that we are present in it. Through this awareness we do something also to create a realm that we can have in common with the dead. And when we develop this inner mood, which looks up to the two pillars I have described—a conscientious mode of life and an economical (not a spendthrift) habit of thought—then we shall achieve the necessary success, now and in the future, for drawing near to the dead.

If we then form thoughts and connect them with a dead person, aiming not merely at a union of thoughts, but at a union of feeling and interest; if we carry our thoughts further into life-situations we shared with

him, so that a tone of feeling plays between us; if we relate our thoughts to occasions when we were concerned with how he thought, lived and acted and with the interest we aroused in him—then we can use such occasions to carry this conversation further, as it were. If we can then allow these thoughts to rest quietly, so that we pass into a kind of meditation, and the thoughts are, as it were, brought to the altar of the inner spiritual life, a moment comes when we receive an answer from the dead, when he can again reach an understanding with us. We need only build a bridge between the thoughts we unfold towards the dead person and those by which he can return to us. For this returning it will be specially useful to build up in the deepest part of our souls a picture of his essential being. This is something quite foreign to the present time, for (as I said just now) people pass one another by, often coming together in the most intimate spheres of life and parting again without knowing one another. This coming to know another person does not depend on analysis. Anyone who feels himself being analysed by someone living with him feels, if he is sensitive, as though he had received a blow. It is of no moment to analyse one another. The best knowledge of another is gained through harmony of heart; there is no need for analysis.

I started by saying that the cultivation of relations with the so-called dead is specially needed to-day, because not from choice, but simply through the evolution of humanity, we live in an epoch of materialism. Because we are not able to cultivate fully all our

capacities for thought, feeling and perception before we die, because something remains over when we pass through the gate of death, it is necessary for the living to maintain the right intercourse with the dead, so that ordinary life may be enriched. If we could but bring to the hearts of men to-day the fact that life is impoverished if the dead are forgotten! And the right way of thinking about the dead can be developed only by those who are in some way connected with them by karma.

When we strive for direct intercourse with a dead person, similar to intercourse with the living—if we cultivate intercourse with the dead in this way—the dead are really present, and their thoughts, not completed in their own life-time, will work into this life. All this certainly makes a very exacting demand on our age. But it has to be said if one is convinced by spiritual facts that our social life, our ethical and religious life, would be endlessly enriched if the living allowed themselves to be “advised” by the dead. To-day people are disinclined to consult even those who have come to a mature age. Nowadays it is thought to be quite right for a member of a Town or State Council to be as young as possible, for at that age he is already mature enough for anything—in his own opinion. In the days when there was a better knowledge of the being of man, he would have had to reach a certain age before serving on any council. Now people have to wait until others are dead in order to receive advice from them! Nevertheless, our epoch in particular ought to be willing to heed the counsel of the dead, for improvement will

come only when people are willing to listen to their advice.

Spiritual Science demands energy: that must be clearly understood. Spiritual Science demands of a man that he follow a certain course; he must really strive for consistency and clearness. We are faced with the necessity of searching for clear insight into the present disasters; this is of the utmost importance. Such things as we have been discussing are connected, more closely than is supposed, with the great demands of our time. I have tried this winter, and—many years before this world-catastrophe—in my lectures on the European Folk-Souls, to point out much which is to be found to-day in the general situation of humanity. A certain understanding of the influences that are playing into the events of to-day can be derived from reading the course of lectures I gave in Christiania on "The Mission of the Folk-Souls." It is not too late: these lectures can still help you to understand a great deal that will happen during the years immediately ahead.

How the peoples of the earth are related to one another to-day is really comprehensible only to someone who can perceive the spiritual impulses. The time is fast approaching when it will be necessary to ask: How are the perception and thought of the East related to those of Europe, especially of Mid-Europe? Again, how are they related to those of the West, of America? These questions in all their possible variations ought to arise before the souls of men. Even now we should ask: How does the Oriental regard the Europe of to-day? The

Oriental who scrutinises Europe carefully has the feeling that European civilisation is leading to a deadlock, and has already led to an abyss. He feels that he dare not lose the spirituality he has brought over from ancient times when he receives what Europe can give him. He does not disdain European machines, but he says—and these are the actual words of a renowned Oriental: "We will accept the European's tools and machines, but we will keep them in the workshops, not in our temples and homes, as he does." He says that the European has lost the faculty to perceive the spirit in Nature, to see the beauty in Nature. When the Oriental looks upon what he alone can see—that the European wants to confine himself to outer mechanism, to the externally perceptible, in his actions and his thoughts—he believes that he is called upon to reawaken the old spirituality, to rescue the old spirituality of earthly humanity. The Oriental who speaks in a concrete way of spiritual realities says (as Rabindranath Tagore did a short while ago): Europeans have drawn into their civilisation those impulses which could be invoked only by harnessing Satan to their car of civilisation; they make use of the forces of Satan for their progress. The Oriental is called upon—so Rabindranath Tagore believes—to cast out Satan and bring back spirituality to Europe.

Here we have a phenomenon which, unfortunately, is too easily overlooked. We have experienced many things, but in our evolution we have left out of account much that might have been brought in if our

civilisation had nurtured a spiritual element such as that which comes from Goethe (I will mention only this one name). Someone might say: The Oriental can look towards Europe and know that Goethe was part of European life. He can know this—but does he see it? It might be said: The Germans have founded a Society, the “Goethe Society.” Let us suppose the Oriental wished to be well-informed about it and to understand what it really is. (The big question of East and West comes in here; it depends ultimately on spiritual impulses.) He would say to himself: Goethe’s influence worked on so strongly that in 1879 an opportunity came to make Goethe fruitful for German civilisation in an unusual way, under favourable circumstances. In that year a Princess, the Grand Duchess Sophia of Weimar, with her entourage, took over the whole body of Goethe’s writings in order to care for them as had never been done for any other writer before. That is so. Let us, however, consider the Goethe Society as an outer instrument. It, too, exists. A few years ago the post of President fell vacant. In the whole realm of intellectual life only one person, a former Minister of Finance, was found suitable to be elected as President of the Society! That is what is to be seen outwardly. Such things are more important than is usually supposed. What is more necessary is that the Oriental, ardent for spirituality and wise in it, should come to know that there is in European civilisation an anthroposophical Spiritual Science; but that is something he cannot know. It cannot reach him, because it

cannot get through the existing state of things—because the President of the Goethe Society is a retired Minister of Finance. Of course that is only one symptom of the times—I could give many more examples of the same kind.

Now there is a third demand made by Spiritual Science. It calls for an incisive form of thinking in line with reality; a form of thinking which leaves no room for vague compromises. During my last tour I was handed something with a bearing on a fact already known to me. I will read you only a short extract from a periodical:

To anyone who has ever sat on a school bench, the hours when he “enjoyed” the conversations between Socrates and his friends in “Plato” will ever be memorable on account of the prodigious tediousness of these dialogues. He remembers, perhaps, that he found them absolutely idiotic, but, of course, he did not dare to express this opinion, for the man in question was after all Socrates, the Greek philosopher. Alexander Moszkowski’s book, *Socrates the Idiot*, duly does away with this quite unjustified overvaluation of the worthy Athenian. The universal historian, Moszkowski, undertakes in this small, entertaining book nothing less than to divest Socrates of almost all his dignity as a philosopher. The title “Socrates the Idiot” is meant literally. One will not go wrong in assuming that this book will give rise to a great deal of learned discussion.

Anyone hearing this will first of all be inclined to say: How does so extraordinary a thing come about that a man such as Alexander Moszkowski should wish to

furnish proof that Socrates was an idiot? That is the first impression; but it is really a compromise. It does not arise from clear, incisive thinking, a confronting of actual reality.

I should like to compare this with something else. There are books written on the life of Jesus from the standpoint of psychiatry. They examine all that Jesus did from the standpoint of modern psychiatry and compare it with various abnormal actions, and the modern psychiatrist then proves from the Gospels that Jesus must have been an abnormal man, an epileptic, and that the Gospels can be understood only from the Pauline point of view, and so on. All this has been discussed in great detail.

It is very simple to pass lightly over these things; but the truth lies somewhat deeper. If we take the standpoint of modern psychiatry, in its officially recognised form, then, if we reflect on the life of Jesus, we must come to the same conclusion as the authors of these books. We could not think differently or we should be dishonest, not in the true sense a modern psychiatrist. Nor should we be true modern psychiatrists, in the sense of Alexander Moszkowski, if we did not regard Socrates as an idiot. Moszkowski differs from those modern psychiatrists who do not regard Socrates as an idiot only in that they are dishonest. He is honest; he makes no compromise. It is not possible to be honest and to adopt the standpoint of Alexander Moszkowski without regarding Socrates as an idiot. If a man wishes to be both an adherent of the modern

scientific outlook and yet to esteem Socrates without regarding him as an idiot, he is dishonest. So, too, is a modern psychiatrist who takes as valid the life of Jesus. Modern man, however, does not wish to go as far as this clear standpoint, or he would have to put the question quite differently. He would have to say to himself: I do not regard Socrates as an idiot; I have learned to know him better; but that requires me to reject Moszkowski's philosophy. In Jesus, too, I see the greatest bearer of ideas who has ever come into touch with earthly life; but this requires me to reject modern psychiatry!

What we are concerned with is the necessity for clear thinking, a thinking in accord with reality, which does not slip into the usual lazy compromises that are common enough in life and can be excluded only if one sees them in their true light. It is easy to be filled with indignation if one is asked to swallow Moszkowski's proof that Socrates was an idiot. But if one follows out the implications of the modern philosophy of life, then from this standpoint it is quite correct to regard Socrates as an idiot. People to-day, however, do not wish to draw these logical conclusions; they are reluctant to relinquish anything like the modern philosophy of life, or they might find themselves in an even more troublesome position. They would then have to make compromises, and perhaps admit that Socrates was no idiot; but suppose it then appeared that—Moszkowski is an idiot? Well, he is not a great man; but

if the same kind of test were applied to much greater men, all sorts of worse things might happen!

Yes, in order to penetrate into the spiritual world, a thinking that corresponds to reality is essential. And this requires, on the other hand, that we see clearly how things stand. Thoughts are real entities, and untrue thoughts are bad, obstructive, destructive entities. It is no use concealing the fact that a man is untruthful if he allows the outlook of Moszkowski to rank on an equal footing with the outlook of Socrates. To place them side by side in one's soul, as the modern man does, is an untrue act of thought. A man is truthful only if he clearly recognises the alternatives: either he takes the standpoint of pure mechanism, as Moszkowski does, and therefore regards Socrates as an idiot—then he is being truthful. Or else he knows that Socrates was no idiot, and then he will be in duty bound to see clearly how firmly the other alternative must be rejected. Truthfulness is an ideal that people to-day should set up in their souls; for thoughts are realities. Untrue thoughts, however well they may be wrapped in a veil of indulgence towards their true character, are realities which set back the world and humanity.

LECTURE V

MAN'S CONNECTION WITH THE SPIRITUAL WORLD

IN the course of time, if humanity is to fulfil its necessary mission, people will have to approach the spiritual world perceptively. They will soon have to come to know with conviction that a true creative knowledge of the world and its connections with man extends far beyond what can be fathomed by physical science and the intellectual processes bound up with it. Man knows only a small part of the real world—the active part in which he himself is active—if he applies himself only to what is perceptible through the senses and can be verified by the sense-bound intellect.

We have seen how a man can, as it were, refine his observation and extend it to various things which remain unnoticed in life, because he pays attention only to what happens in waking life from morning to evening and leaves out of account what might have happened if it had not been prevented. We need only reflect upon how a man might, for instance, be prevented by a visitor from starting out at the time he intended; having intended to start at eleven o'clock,

he was delayed for half-an-hour. We realise that under certain circumstances—obviously not always—the course of the day would have been quite different if he had gone out at the hour intended; how something quite different would have happened to him in that half-hour had he not been detained. If we reflect how many events of a similar kind meet us in the course of a day, we shall gain an idea of all that might have happened. If we feel this—rather than think it—we shall be able to compare the concept of what might have happened between morning and night with what really did occur, according to the sequence of cause and effect.

To obtain a really clear idea of these things, it is well to compare them with similar things in Nature; for certain things occur in Nature which must be judged in the same way. I have often pointed, for example, to the continual loss of vast numbers of seeds. Just think how little of the herring spawn becomes herring, and how much of it is lost in the course of a year. If we extend this idea to life as a whole, we should try to realise how many fertile seeds never come to fruition, how many fail to attain to fully-developed, thriving life. But we must not suppose that they are not part of reality. They belong just as much to reality as does everything that comes to full development. They simply stop short at a certain point and take a different course, just as do the events in our own lives when we are prevented from doing something. On the one hand we have these events in life; on the other, events in

Nature which are obstructed and therefore take a different course.

This conception can be extended yet further. We may ask ourselves whether something else, which arises as a puzzling question in human life, does not resemble these two examples. We know that the normal duration of life is seventy to ninety years, but that the majority of people die much earlier; in them the full compass of life is not attained. As in Nature some seeds are held back at a certain stage and do not come to full maturity, so is it with the life-processes of man; and again we have seen that our daily actions may not come to full maturity for the reasons mentioned above. All this can make us aware that between the lines of life there is a great deal that goes unnoticed and, instead of becoming physically perceptible, remains in spiritual realms.

If we do not regard such things as merely fanciful, but really reflect fruitfully upon them, we find the bridge leading, if not to conclusive proof, yet to some very significant ideas. Thus for the ordinary transactions of life we consider what we ought to do and then carry out what we have decided upon. The course of life, however, does not run so simply that we have only to decide what we are going to do and then do it; on the contrary, many things may intervene which often look like a series of "accidents," or those irregular "chance" happenings which we call "our fate." For those who think in a materialistic way, fate is simply made up of events which they encounter day by day. True, many have an inkling that a certain "plan"

underlies this fate; but to develop further this perception of a "plan," by continuing to notice in what way it is gradually worked out, is not as a rule considered particularly important. To-day the so-called analytical psychology, psycho-analysis, comes upon many things which are making themselves felt at the threshold of consciousness; but the representatives of analytical psychology approach these things with inadequate means of knowledge. Let us repeat a paradoxical example often used by psycho-analysts, for at this early stage in the history of psycho-analysis it has served to show that there are various "spiritual" things in life of which the ordinary man has no notion.

A lady was invited to an evening party; the party was given because the hostess was about to start on a journey that evening. She was leaving for a health resort. The entertainment went off perfectly. The hostess started for her destination, the guests leaving at the same time. One group walked in the road, and as they went along a cab came round the corner—I say advisedly a cab, not a motor-car. The cab tore down the street. One of the ladies separated from the others. The rest all got out of the way of the cab, but this lady had the peculiar idea of running along in front of the horse. As she ran on—with the horse behind her—the thought came to her that she must do something to save herself from this situation. She came to a bridge over the river, and she thought that if she threw herself into the water, she would be safe from the horse. But the other guests, as you may imagine, ran after her and finally

seized hold of her. The result was that she was taken back to the house they had just left and was thus able to continue a flirtation with the host, which she had begun at the party.

The psycho-analyst here seeks for "hidden provinces of the soul." He finds that when this lady was a child, she had had certain adventures with horses, and these now rose from subconscious depths. Anyone who knows the soul-life of man, however, will not be able to accept all this nonsense; for if these hidden provinces of the soul exist (which is not to be denied), it is only in order to prepare an experience for which the soul is seeking; they are themselves not involved in this experience. The real point is that every human being—including the lady here in question—has an instinctive, a "sub-conscious" consciousness which, under certain circumstances, is much more cunning and subtle than the surface consciousness. In this instance the consciousness of the lady acted in a somewhat clumsy way, but her lower instinctive consciousness worked far more subtly. From it arose the thought: "To-day the lady of the house has gone away; I must see how I can manage to meet the husband. I must think of something, and take the first opportunity that occurs." The lower consciousness was even a little prophetic; it divined in advance what would happen if she ran before the horse. All this could be arranged with great cunning by the lower consciousness. The surface consciousness was not so clever; but the lower had this cunning, which is greatly enhanced when a certain

prophetic gift steps in. This example is cited as a particular case of something which exists universally. Everyone bears within him something which works much more widely and intensively in many directions than does his ordinary consciousness. If a man were conscious of all that he actually knows in his lower consciousness, he would be exceedingly clever and able to plan with great subtlety.

We might now ask: Is that which lives in the lower consciousness of man quite inactive? For those who understand how to observe the world spiritually, it is not inactive. On the contrary, it is continually active. In the case of this lady—and in similar cases—it comes to light only in an abnormal way under the influence of certain special events, desires and inclinations, but it is always present in man in a certain region and it accompanies him through his whole waking life. How is this? The reason why, for the lady, it manifested in this way is because this subconscious knowledge sometimes exceeds its bounds. It even happens with ordinary consciousness that a man does something which is really unusual, really exceptional: so too with the subconscious. In these cases, however, it is only a special outcome of something which is always active in man. How is it active?

What we call our destiny is really a very complicated matter. It appears to approach us in such a way that events "befall" us. Let us take a striking example from familiar experience. Suppose someone gets to know another person who later becomes friend, husband, or

wife. The surface consciousness would explain this as "befalling" us, and would declare that we have done nothing ourselves to bring the other person into our life. The truth is however, quite otherwise.

With that power which rests in subconscious depths we lay out our life from the moment we are born—and even more when we begin to say "I"—so directing our life's course that at a definite moment it crosses the path of another. People are not aware of the remarkable discoveries they would make if they were to trace out the course of someone's life up to a particular point—the point, let us say, when a man becomes engaged. If the man himself were to observe how he developed through his childhood and youth, passing from place to place, until he met the person to whom he was to be betrothed, he would find that things did not merely happen to him, but that he had moved with purpose towards his meeting with the other. His whole life was pervaded by the quest; his whole destiny was such a quest. We must, of course, realise that this quest follows a different course from that of actions undertaken as a result of ordinary reflection. These latter go straightforwardly ahead; the actions which arise from the subconscious take a strongly personal course—but a subconscious purpose is then at work.

It is not correct to speak of the "unconscious"; we should say "subconsciousness" or lower consciousness, for it is "unconscious" only for our ordinary consciousness. In the case of the lady who so cunningly contrived to return to the house of her host, the lower

consciousness was much more conscious in itself than was the lady herself in her upper consciousness. So it is also with the direction of our life; our destiny is a specially woven pattern which guides us and is very, very conscious. This does not prevent a man from finding constant fault with his destiny; but if he could survey all the factors, he would find that he could agree to everything. The upper consciousness, not being so alert as the lower, judges the facts of the latter falsely, and says to itself: "Something I do not like has befallen me," whereas, in reality, the man has sought with deep deliberation the very thing that with his upper consciousness he regards as "unsympathetic." A knowledge of the deeper connections would show that a more intelligent thinker within him had sought the things which became his destiny. What does all this depend on?

It depends on the fact that our ordinary head-consciousness, of which many are so vain, is, so to speak, a sieve. (When we discuss things for which ordinary language has no suitable words, we can, of course, speak only by comparisons, but the "comparisons" correspond to realities). This is a comparison, but an adequate one, and it points to a reality. When one pours water into a sieve, it runs through; it does not fill the sieve. Things that are thought and pondered over, and later come to expression in the web of destiny, pass through our head-consciousness as though through a sieve. Hence in our upper consciousness we

know nothing of them. But the subconsciousness does not let them go; down there they live on.

Some day, when Natural Science is studied logically, people will ask themselves: What is the difference between man and the animal in this respect? In the case of the animal these experiences go right through it; the whole animal is a sieve. In the case of man they are certainly not retained in the head, yet they are retained by the whole man. Since in ordinary life only the head thinks, not the whole man, these experiences are generally not taken into our thinking. Only in hysteria, which is due to the other part of man beginning to think—a form of illness which should normally not occur—do we find exceptional cases when someone makes his destiny, so to speak, as this lady did. So the originating experience is retained, and from this emerges a very remarkable point. Why do such experiences pass right through the animal, but are retained in man?

Because the animal has no hands; that is, its limbs, whether legs or wings, are always united with the earth. Because man has remodelled the limbs which in animals are either legs or wings, his arms and hands are so inserted in his organism that he retains his thoughts within him, in his destiny. But he cannot think with his hands; he can only keep hold of his destiny with them; hence he overlooks his destiny. The hands are just as much “organs of thought” as is the etheric part of the head. As regards thought, the etheric head does something very similar to what man

does in life with his hands; with his hands he arrests within himself the stream of actions which flow through his destiny. Man is so organised that only the coarser reasoning activity of hands and arms comes to expression. Everyone knows that in the hands, above all in the finger-tips, he has a special sense of perception; but there it displays only its coarsest aspect. Here we have to do with something very delicate. The thinking which man develops in his hands, and can bring to expression through artistic activity, is very faint, scarcely a glimmer; nevertheless the hands are so inserted into man's whole organism that they are the organs of thought for his destiny. In the present cycle of evolution, man has not yet learnt to think with his hands. Were he to do so, were he to know their secrets, they would lead him to a knowledge of the fundamental laws that govern the interconnections of destiny.

This may seem very strange, but it is true. We have here a point where Spiritual Science says: In the hands, which develop a subconscious thinking, destiny is an object of thought. Natural Science, at present, pays no attention to this. Since it observes the human organism only very crudely, it naturally comes to the conclusion that man is only a more perfect animal. This he is indeed; but in what is not observed lies the essential difference between man and animal. Let us reflect: What is the position of the head in the animal? Its head rests directly over the earth. The head is so placed in man that he carries it himself, whereas in the

animal it is the earth which carries it. In man the central line of gravity of the head falls, so to speak, into the organism before meeting the earth; it passes through the diaphragm. Man stands in the same relation to himself as the animal stands to the earth. If we take the central line of gravity of the animal's head, it falls directly to the earth, without passing through the diaphragm. The orientation of the human organism to the whole cosmos is the essential point in man; and with this is connected the fact that his arms and hands are organised differently from the corresponding limbs of the animal.

In the future, Natural Science will begin to ask: How is man related dynamically to the forces of the universe? The fact that man is not a quadruped but a two-handed being is due to the cosmos. And he holds himself in such a way, when thus organised from the cosmos, that the central line of gravity of his head falls within himself, and he becomes his own earth. Because in a particular way he has separate control of his hands and arms, his hands on their part can grasp destiny—just as the organisation of the head is connected with his upright position. Man has his superior brain because the central line of gravity of his head passes through him, instead of falling directly to the earth.

In the universe there are forces everywhere, and when something is differently orientated, the proportions of the whole are changed. This is admitted as regards inorganic Nature, but is not yet observed with regard to man. How the material works over against

the spiritual in man is not at present considered, nor how in him the spiritual everywhere works through the material.

That is one side of the subject. Now we can say: We fix our attention on man, and observe how he rests on his own diaphragm; and when with our subconscious being we think right down to the diaphragm, we come to understand our destiny, whereas in our surface consciousness we live only in the understanding of our considered acts. But man stands within life in yet another way. For as we have seen—if we do not consider only his head but his whole organism—man does in reality ponder his destiny; subconsciously he ponders it and so he determines it and knows it.

There is yet another thing in human life. We perform actions. These actions call forth in us a certain satisfaction—or dissatisfaction. Suppose we have done someone a good turn which has given us satisfaction, or suppose we have to guard against something unpleasant. Thus there are various things that a man brings about by his actions, but we do not only carry through actions and in so doing experience conscious satisfaction or otherwise. We can see this best if with Spiritual Science we investigate actions that enter less deeply into our lives, actions that need not even have moral significance, e.g. the act of chopping wood. The action of chopping wood causes fatigue. Now people have various ideas about fatigue. We know from the public lecture on "Nature and her Riddles in the light of spiritual Research"* that people imagine they fall

* 7th March, 1918.

asleep from fatigue; that the cause of falling asleep is fatigue. Everyone knows that fatigue accompanies actions such as chopping wood; but this fatigue has a far deeper significance when examined in the light of Spiritual Science. We experience it as what we call fatigue, but it is really something quite different. We can easily realise that the fatigue aroused by such actions is a twofold process. (Actions that enter more into our moral or intellectual life are only more subtle in this respect; the point is not so obvious as it is with an elementary act such as wood-cutting.) First we use the upsurging forces of life connected with growth; when these are exhausted a process of destruction takes place in our organism. This process is experienced as fatigue, which is really a stunning of consciousness, the deeper significance of which we experience as something quite other than a mere consequence—in this case—of wood-cutting. Fatigue, for our ordinary life, is only a stunning of consciousness. What do we really experience?

This, of course, we can answer only with the aid of Spiritual Science. When we are fatigued from wood-cutting, then in those parts of man's spiritual organism which are also called lotus-flowers*, a certain radiation, a real radiation, can be seen coming from one of the lotus-flowers. That is one effect; but it does not enter into our ordinary consciousness. What does come to our

* See *Knowledge of the Higher Worlds and its Attainment*, pp. 84-112; also *Occult Science—an Outline*, pp. 256-61.

consciousness is being sent to sleep; hence we are not aware of the raying-out, which is something truly spiritual. We can understand this even better if, in order to keep in mind the spirituality of this radiation, we observe an action that is exposed to moral judgments. Suppose that instead of cutting wood we have done something to which a moral judgment is applicable. Moral judgments are generally regarded as relevant only to a very limited sphere, but in reality they have a much wider significance. Everything a man does—even a single action—has a value for the whole course of human evolution. This judgment as to how much an action is worth in the course of human evolution is usually just as little understood by the head as are the acts of destiny; but instead of allowing this judgment to pass through his being as through a sieve, a man rays it forth through the lotus-flowers. Every human being continually exercises a subconscious judgment, a valuation, of each one of his actions. He may be an “angelic” being and do good to all men. The value of such modes of action as regards the whole evolution of humanity is judged in his subconsciousness—very objectively—and this judgment is often quite different from what the surface consciousness might suppose. Again, a man may be a thief; while he commits the theft he judges his action quite objectively in its effects on the whole process of human evolution; and this he rays out from him unhesitatingly through the lotus-flowers. In the same way as the judgments of our own destiny, which pass through our head as through a

sieve, are retained by our arms and hands, so the judgments which we pass on our actions, and even on the actions of our thoughts, are guided with the help of our astral lotus-flower organisation; they ray out through our lotus-flower organisation as a light going from us—and this light extends very far. It passes over into time; it does not remain in space. That is why the lotus-flowers are so difficult to imagine, for they are in continual movement; they are continually making the transition to time. Space there actually becomes time. Man casts a light before him in such a way that it passes into time, a continuous light which extends far beyond death. Throughout life there is in our sub-consciousness a part of us who judges. As there is a part of us who thinks our destiny, so there is a part of us who passes judgment on all our actions; and we ray out this judgment as a light.

This again, being an "imaginative" action, is expressed in a picture, but the picture corresponds to a reality. A man's life is such that a light streams far out from it, as though from a searchlight. This must not be imagined spatially, but in time. A man of forty performs some act; his life passes on through the fifties and the sixties, then through death, and on into the existence between death and rebirth; and as he passes through that existence, he experiences, stage by stage, all that during his earthly life continually streamed out from his lotus-flowers. He encounters everything he rayed out into the future. This again, expressed pictorially, is as though he were roused by a searchlight which

shines far out, and he follows its course, saying to himself: "All my deeds shine out there; I shall meet them all again." Only it is the judgment of his deeds which he meets in the life between death and rebirth.

Thus again we find that there exists in the human being a permanent critic of his own actions, and of what they project into his own future. Here, too, if we wish, we can approach Natural Science. Because man is built to stand upright, and because the physical basis of his ordinary consciousness rests upon himself as upon its own earth, therefore at the places of the lotus-flowers the effects of the course of his life are retained. They are retained there, broken at right angles and sent out into life.

Thus we see how that which is otherwise described only in general terms as "the unconscious" enters into human life in a complicated but thoroughly discernible way. Precisely because man is shut off below by his diaphragm, he is connected through his subconscious to his destiny. In the animal, this radiation through the lotus-flowers does not come into consideration. Why? This depends on the orientation of the animal in the universe. Because man's spine is vertical, at right angles to that of the animal, he develops all that the animal cannot develop. For the animal's spine is horizontal and not vertical, and the two things neutralise one another. Hence the animal can set no "critic" by its side, nor send any judgment of its actions during life into the future. Much will emerge when Natural Science realises that it is required to do

more than merely cling to the trivial view that the limbs of the animal can be compared in structure and form with those of man, or the head of the animal with that of man. Man has indeed a more perfect brain, but otherwise the human head does not differ so much from that of the animal; therefore a materialistic theory can easily attach man to the animal kingdom. What distinguishes man from the animal kingdom is his orientation in the universe. If people would only study this, they would arrive quite scientifically at a very different point of view. Here Spiritual Science will point the way, as in other fields, by calling attention to definite life-processes which can be seen with understanding only when the right guidance from Spiritual Science has been received.

Man is thus so organised that within him there is "another man" who is far more intelligent and subtle in the judgment of destiny than he is himself, and also "another man" who is a much more objective critic than he himself can be in his ordinary consciousness. As a rule, a man does not closely watch his own actions. The critic within him remains subconscious, and becomes conscious only between death and rebirth, when that "light" already mentioned is encountered stage by stage. By means, however, of a logical, incisive consideration of life, we can arrive at seeing the various ways in which this critic behaves in different individuals.

Let us compare two types of men in life. One type is often called a "busybody." There are people who

never have time for anything; they must be continually on the move; their hands—one might even say their noses—must poke into everything. People do not think much about this, they regard it as a mere habit, probably reflecting various subconscious factors. A fact connected with this, however, is that during the incarnation in which a man is a busybody, the critic within him is playing a special part. These subconscious critics have individual characteristics of their own, and this comes to light after death. In such a case (it is very good to be able to speak of these things with humour, for if a man does not let humour dry up when he enters Spiritual Science, he can overcome the mood which is so prejudicial to Spiritual Science)—in the case of a busybody, this critic is a sort of “actor,” liking very much to be seen, not only by men but by all sorts of spiritual beings; his pleasure is to be always on view as he runs about in the midst of the teeming activities of the spiritual world. And from this desire to be seen, which turns into an unconscious driving force, arises a busybody.

Let us now take the opposite type of character: the man who fulfils the tasks laid upon him by life, the tasks to which life urges him. He is not to be seen everywhere; he acts where he is not seen, where life requires him to be. In this case, too, the critic plays a special part, derived from an unconscious belief that whatever a man does—even if it is not seen by the swarming spirits, as a busybody would like it to be—is not unavailing; that no force is unavailing in the

world but has its significance there. This beautiful belief, that "Whatsoever I do, even if the result should not appear for a thousand years, will in some way have its significance for the general life of the world," is a basic characteristic of the opposite type to the busy-body. A certain tranquillity in the world, a quiet assurance, arises from this belief.

We can see from this how life is elucidated when we realise that a man's connections in life are not only those externally apparent, but include connections based on his relation to the spiritual world.

I have spoken of these things to-day chiefly in order to bring out two elements in the human being: first, the element so connected with the physical organisation of man between birth and death that it reveals itself as a lower consciousness, of which the arms and hands are the organs of thought—organs of thought in this remarkable way, that they give distinctive methods of expression to what passes through the head as through a sieve. In this respect man is a remarkable vessel: as regards his knowledge of destiny his head is a sieve; but when the thoughts which make destiny have passed through the sieve, they are retained by the hands and arms.

The other element in man is that which rays out through the lotus-flowers and passes into the life between death and rebirth. Much of importance depends upon the relations which are set up between these two streams. If we consider the whole man in this way, thinking particularly of the plane of the dia-

phragm, we see him as a dual being. In his upper being, something, an experience, entering into him, stops short at the plane of the diaphragm, arrested by the force of the arms and hands, and this happens because man is a vertical being, not horizontal like the animal. The other being—strange as it may sound, but the world is full of riddles—reveals himself in such a way that the legs and feet are related to him as the arms are to the first being. This second being is connected with the earth. For one really sees the rays coming up through the earth and penetrating man, where they are guided by the lotus-flowers and sent out into the future. Thus we have these two streams, showing man as a dual being. In ordinary life the two streams are separated, and on this fact life rests. Were they united, life would not be as it actually is. For if they flowed together, man could not develop an ego-consciousness, since this depends upon their being kept apart. Yet they are only partly separated, for in one sense they do still flow together. It is so indeed. It is possible, through man's own endeavour, for the stream which rays out from him, raying out into the life between death and rebirth, to be united, outside the human organism, with those other, incoming rays which are held back by the arms before they can pass through the sieve. Thus there are these two streams, which generally pass through the body without coming together; but if they are held back in this way, they can be united. And this union makes it possible for man to meet with the dead—with those who have passed through the gate of death.

To-day I have given you this description of the two streams in order that it may serve as an introduction to a further consideration, from another side, of the relationship that can be formed between the living and the dead.

LECTURE VI

FEELINGS OF UNITY AND SENTIMENTS OF GRATITUDE: A BRIDGE TO THE DEAD

WE have spoken of intimate questions concerning the life of the human soul, questions suited to prepare us for concepts which extend to the relations between the so-called living—those inhabiting physical bodies—and disembodied souls, living between death and rebirth. In dealing with such a theme the main point is to make ourselves acquainted with certain fundamental concepts which will indicate how we should and can think in such connections; for the reality of these relations does not depend upon whether people living here on earth are conscious of any relations with the dead, or with any being in the spiritual world at all. This is obvious to anyone who reflects on these things; but precisely in the realm of Spiritual Science it is often necessary to make the “obvious” clear.

A man always stands in relation to the spiritual world; he is always in a certain connection with those of the dead who are united with him by karma. It is most emphatically one thing to speak of the “reality” of this relationship, and another to speak of the

stronger or weaker awareness we may have of it. It is important for everyone—even for people who feel that such awareness is utterly remote from them—to learn what it has to tell, for it speaks of realities which are always around them. Precisely in regard to the relations of the so-called living with the so-called dead, we must be clear that this relation is in some ways more difficult to bring to consciousness than our relation to other beings of the spiritual world. To attain, through seeing and perceiving, a consciousness of the Beings of the higher Hierarchies, even to receive a distinct revelation of them, is relatively easier than to become conscious of a quite definite relation to the dead—that is, to become aware of them in a true and rightful way. This is for the following reasons.

During the time between death and rebirth, man passes through conditions very different from the life-relations of the physical world. You need only look at the course of lectures on the life between death and rebirth to see that in speaking of this we have to use thoughts and concepts quite different from those we apply to the physical world.* Why do they have to be so different? It is because between death and rebirth man anticipates, in a sense, certain conditions which will become life-conditions only during the next—the Jupiter—Earth-embodiment. Man lives in such a way that what he now experiences between death and rebirth anticipates—although in a subtler, more

** The Inner Nature of Man and the Life between Death and Rebirth.*

spiritual form—the life-conditions of the Jupiter-evolution. Because in his Earthly-life man has, in a sense, retained something from the earlier embodiments of the Earth—the Moon, Sun and Saturn stages—so during his life between death and rebirth he receives something that belongs to the future. On the other hand, the Beings of the higher Hierarchies, in so far as man can examine them with human perception, are all united—united in an immediate, present way—with the whole spiritual world, of course, but with the spiritual world in so far as it is passing through a certain form at the present time. In the future, they will reveal that future. Paradoxical as this may sound, it is true.

It sounds paradoxical, because the question may arise as to how the Beings of the higher Hierarchies bring their activity to bear on the dead, if the dead already carry something of the future within them. Of course the Beings of the higher Hierarchies also carry something of the future within them and are able to shape it; but they do not do so without also shaping something which is directly characteristic of the present. For this reason a perception of what the higher Hierarchies accomplish forms, as it were, a preparation for becoming conscious of intercourse with the dead. Not until a man has brought about a more or less conscious perception of the Beings of the higher Hierarchies in his soul will it be possible for him gradually to become conscious, through his faculties of perception and feeling, of anything concerning

intercourse with the dead. I do not mean that he must become aware of the higher Hierarchies clairvoyantly; but in so far as Spiritual Science offers the possibility of it, he must understand what flows into existence from the higher Hierarchies. In all these things the understanding is the chief thing. If a man takes the trouble to understand them by means of Spiritual Science, those conditions of existence can certainly arise which call up something of a union of the so-called living with the so-called dead. For the understanding of this it is necessary to bear in mind the following.

The spiritual world in which man dwells between death and rebirth has its own special conditions of existence, conditions we can scarcely reckon with in our ordinary life on earth. They sound strange and paradoxical when they are given to us as part of a general picture. Above all it must be borne in mind that a man who wishes to experience such things consciously must acquire what might be called a feeling of unity in common with all existent things. One of the necessary demands for the continuation of man's spiritual evolution from the present time, from this disastrous present time, is that he should gradually develop this feeling. In the human subconscious a lower variety of this feeling is thoroughly well established. But we must not become pantheistic, prattling of a "Universal Spirit"; we must not speak in general of this feeling of unity, but must be clear in concrete detail as to how we can speak of it, how it is gradually

built up in the soul, for it is a life-experience. Then the following comes into consideration.

We have often heard that when criminals, in whom instinctive subconsciousness works very strongly, have committed some particular crime, they have a peculiar urge; they are drawn back to the place where they did it; an indefinable feeling drives them back. But such things only bring to expression a general human trait. When we have done something, accomplished something, however seemingly unimportant, something of it remains in us, something of what we have grasped in the doing of it; from the forces with which we have done it something remains connected with the ego. This cannot be put otherwise, although of course it is expressed as a kind of imagination. A man cannot avoid forming certain connections with all the beings he meets and the things he lays hold of (not, of course, physical things only); the things with which he has something to do in life. We leave our own distinctive marks on all things, and a feeling of being bound up with the things with which we have come into touch through our deeds remains in our subconscious. In the case of criminals this comes to expression in an abnormal way, because there the subconscious flashes up very instinctively into the ordinary consciousness; but in his subconscious every man has the feeling that he must return to the place with which he has come into touch through his deeds.

This too is the basis of our karma; our karma arises from it. From this subconscious feeling, which at first

emerges in a nebulous way, we have the general feeling of unity with the world. Because everywhere we leave our mark, we have this feeling. We can lay hold of it, sense it, perceive it. For this, however, we must pay attention to certain intimacies of life. We must try, for instance, really to enter into the idea, "I am now crossing a street"; we then walk across, and afterwards we still imagine ourselves crossing. By continued exercises of this kind we call forth from the depths of our soul a general feeling of unity with the world. And for anyone who grows conscious of this feeling of unity, in the more concrete sense, it so develops that he ultimately says to himself: There is after all a connection, though an invisible one, between all things, as between the members of a single organism. As each finger, each lobe of the ear, all belonging to our organism, stand in connection with one another, so there is a connection between all things and all that happens, in so far as the occurrences take place in our world.

The Earth-men of to-day have as yet no fully valid consciousness of this feeling of unity with all things, this organic penetration into things; it remains in the unconscious. In the Jupiter-evolution this feeling will be the fundamental one, and as we gradually pass from the fifth to the sixth post-Atlantean epoch we are preparing for this. But the cultivation of this feeling is necessary also for the present and the immediate future; it must come to provide morals and ethics with a definite foundation, much more actively related to daily life than is anything of the kind to-day.

I mean, for example, that many people to-day think nothing of enriching themselves at the expense of others. Not only do they live in this way without any moral self-criticism; they simply do not think about it at all. Were they to reflect upon it, they would find that a man lives far more at the cost of others than they had ever realised. Indeed, every man lives at the expense of others. Now there will develop a consciousness that a life lived at the expense of others signifies the same for the community as when a particular organ develops at the expense of another organ in an illegitimate way, and that the welfare of the individual is not really possible apart from that of the community. To-day, of course, there is no inkling of this, but it must gradually become the fundamental principle of true human ethics. To-day everyone strives for his own welfare, not thinking that individual welfare is fundamentally possible only in common with that of all the rest. Thus there is a connection between the feeling of community I have mentioned and the feeling that the life of the whole community is an organism.

This latter feeling can be very greatly enhanced; it can lead to an intimate experience of the feeling of unity with all things around. If a man enhances this intimate feeling, he gradually becomes able to receive a perception of what I described as the "light" which is thrown out beyond death into our evolution between death and rebirth; a light we perceive and from which we build our karma. I want only just to hint at this. When a man develops this feeling of unity, he is able

to do something else also—to live with the idiosyncracies, situations, thoughts and actions of another person as though they were his own. This is connected with a certain difficulty in the soul-life—the difficulty of attuning ourselves in thought so closely to another person that what he does, thinks and feels is felt as our own. But it is only when a man thinks back fruitfully to what he had in common with someone who has died, to whom he was karmically united, that he is ready to reach the discarnate person; only when he is able to re-experience what he experienced in common with him—down to the slightest detail—and to think of it as one thinks when one has this feeling of unity.

We can picture it to ourselves in this way. We think of something which took place between ourselves and one who is dead; how we sat at table with him, or anything else, however small. But the possibility of entering into this experience in the right way, so as to get through to reality, comes to the soul only if the soul is truly suffused with the feeling of unity; otherwise the soul will lack the necessary strength. We must understand that only from a place (speaking metaphorically) over which we can throw this “feeling of unity” can the dead bring himself to our consciousness. We can imagine it quite “spatially”; we must of course remain aware that we are only forming a picture of it; but it is a picture of a true reality. We come back to what I said before: we visualise a situation with the dead, how we sat at table with him, walked with him, and then we turn our whole soul-life in the direction

of this thought. If we can but develop in the thought a communion of soul with the dead that is in accordance with the "feeling of unity," then his gaze from the spiritual world can find its way from these thoughts to the reality, just as our thoughts can find the reality to which they are directed. If you allow these loving thoughts of the dead person to permeate your soul, then your inward gaze can encounter his. In this way he can speak to you. He can speak to you only from the place towards which your feeling of unity with him is directed. So are these things connected. We learn, as it were, to feel our karma when we gain an idea of how we leave behind everywhere the stamp of our thoughts; we learn to identify ourselves with these things and thus we develop the feeling that brings us into increasingly conscious union with the dead. In this way it first becomes possible for them to speak to us.

The other necessary thing is that we should be able to hear this speaking—really perceive it at the time of happening. For this we must above all pay heed to what lies as "air," so to speak, between us and the dead person, so that he can speak to us across it. To take a physical analogy, if there were an airless space between us, you would not be able to hear what I am saying; air must act as an intermediary. So, too, there must be something between us and the dead if they are to approach us. There must be, as it were, a "spiritual air"; and we can now speak of the nature of this spiritual air in which we live together with the dead. Of what does it consist?

To understand this we must remember what I have said in other connections as to how human memory comes about, for these things are all connected. Ordinary psychology says of human memory: "I now have an impression from the outer world; it calls forth a concept within me; this concept goes somehow into my subconscious and is forgotten, but when any special occasion arises, it comes back from the subconscious—and then I remember." Almost all psychologists, as far as the memory is concerned, are of opinion that the reason why a concept arises in man is because he receives an impression—quickly forgotten—which sinks down into the subconscious, until some incident brings it back. A man "remembers," and thinks he has the same concept that he first formed. This is complete nonsense—a piece of nonsense taught in almost all psychology, but nonsense none the less, for what is thus described does not take place at all. When through an outer experience we receive an impression which later we remember, it is not at all the same concept we first formed that rises within us, for while we are in the act of forming the concept, a second subconscious process is going on. It does not come into consciousness during the outer experience, but it takes place none the less. And through a course of events of which we will not speak just now, that which takes place in our organism to-day, but remains unconscious, takes place again to-morrow; and as to-day the outer impressions called forth the concept, so the process that has gone on working down below calls forth a new concept

to-morrow. A concept I have to-day passes away and is gone; it no longer stirs my subconscious; but if to-morrow the same concept rises from my memory, this is because there is something within me which calls forth the same concept; only now it is subconsciously generated. Anyone who imagines that concepts are taken into the subconscious, move about therein, and finally emerge again from the soul should recollect what happens when he writes down something he wants to remember in three days' time—let him suppose that the man for whom this reminder is intended is there in the notebook, and emerges from it again after three days. Just as in the notebook there are only "signs," so too in the memory there are only "signs" which call forth a repetition of something we have experienced, though certainly in a weaker form.*

Anyone who memorises, or in any way tries to instil into his mind something he wants to retain, anyone who crams—as we say when young—knows quite well that perception alone is not sufficient; sometimes he will have recourse to very external aids in order to incorporate something into his memory. Let us observe someone who wishes to "cram"; let us see what efforts he makes to help the unconscious activity which comes into it; he wants somehow to assist the subconscious. Here we have two quite different processes: incorporating something in the memory and forming an immediate concept of it. If we study men and observe

* On the nature of memory, see *Occult Science—an Outline*, pp. 46-8 and pp. 326-7.

their characters, we soon find that even here we have to do with two different kinds of people. There are those who grasp things quickly, but have a terribly bad memory; and others whose comprehension is slow but who have a good memory and are strong especially in their imaginative faculty and power of judgment. These two things are to be found side by side, and Spiritual Science must make the truth of the matter clear.

When in life we perceive something—and from early morning, from waking to falling asleep we are always perceiving something of the world—we are more or less conscious of sympathy or antipathy for what we perceive, and we are generally satisfied when we have grasped something. The activity which leads on to memory, however, is far more extensive than the activity needed to grasp an impression. It takes its course far more subconsciously in the soul, and this subconscious process, going on of itself, often contradicts in a noteworthy way what goes on consciously. Often we may feel an antipathy towards an impression. The subconscious does not feel this antipathy; it generally feels quite differently from the ordinary consciousness. The subconscious develops a remarkable feeling towards all impressions. Although a phrase taken from the physical world and applied to the spiritual can only be figurative, here it is quite suitable to say that the subconscious develops a certain feeling of gratitude towards every impression—irrespective of its nature. It is not inaccurate to say that while your

conscious impression of someone may be highly unpleasant—he may hurl insults in your face—the subconscious impression would still be a certain feeling of gratitude. The simple reason is that everything in life which approaches the deeper element of our being, including unpleasant experiences, enriches our life, really enriches it. This has no connection with the way in which we consciously conduct ourselves towards outer impressions. How we consciously respond to anything has nothing to do with what takes place subconsciously; in the subconscious everything leads to a certain feeling of thankfulness; there we receive every impression as a gift for which we must be grateful.

It is extraordinarily important to pay attention to these happenings below the threshold of consciousness. This activity which breaks into a feeling of thankfulness works in a similar way to the effect of an impression that comes to us from the outer world and passes into memory; it goes along side by side with the concept. Only a man who has a distinct feeling that all the time he is awake he is also dreaming can be consciously aware of these things. In the public lecture on "The Historical Life of Man and its Problems" I said that as regards our feeling and will we continue to sleep and dream even in waking life. So long as we allow the world to work upon us, we are continually forming our impressions and concepts, but beneath all this we dream about everything, and this dream-life is far richer than we think. It is only eclipsed by our conscious concepts, as is a weak light by a stronger.

We can experiment in getting to understand these relationships by paying attention to various intimacies of life. Try the following experiment: suppose you are lying on a sofa and wake up. Of course a man does not then observe himself, because immediately the world makes various impressions upon him; but it may happen that he lies quiet for a time after waking. Then he may observe that he perceived something before he awoke, and this he can notice particularly well if someone has knocked at the door and not repeated the knock. This he can confirm; but when he wakes he knows that something has happened; it is apparent from the whole situation.

When a man observes something in this way, he is not far from recognising what Spiritual Science can verify—that we perceive unconsciously a far wider range of our environment than is possible consciously. It is quite true that if, on going into a street, we meet someone just coming round the corner, we may feel that we had seen him just before he appeared. Quite often we may have a feeling of having seen something happening before it actually occurs. It is indeed a fact that we have first a psychic-spiritual connection with what we perceive later; only we are “deafened” by the later sense-perceptions and do not observe what goes on in the intimacies of the soul-life.

This again is something which takes place of itself subconsciously, like the formation of memory or the feeling of thankfulness in regard to all surrounding phenomena. The dead can speak to us only through the

element which pervades the dreams that are interwoven with our life. The dead speak into these intimate subconscious perceptions which occur of themselves. And it is possible for us, given the right conditions, to share with the dead the same spiritual-psychic air. If they wish to speak to us, it is necessary that we should take into our consciousness something of the feeling of gratitude for all that reveals itself to us. If there is none of this feeling within us, if we are not able to thank the world for enabling us to live, for enriching our life continually with new impressions, if we cannot deepen our souls by often realising that our entire life is a gift, the dead will not find a common air with us; for they can speak with us only through this feeling of gratitude. Otherwise there is a wall between us and them.

Now we can see how many obstacles there are in regard to intercourse with the dead; for, as we know from other connections, it depends on our being karmically united with them. We cannot arouse in ourselves this feeling of gratitude if, having lost them, we wish them back in life; we should be thankful that we had them with us quite irrespective of the fact that we have them no longer. Thus if we do not have this feeling of gratitude with regard to the being we wish to approach, he does not find us; or at least he cannot speak to us. The very feelings we so often have towards our nearest dead are a hindrance to their speaking to us. Other dead persons, who are not karmically united to us, usually have more difficulty in speaking to us; but

with those nearest to us, we have too little of the feeling of thankfulness that they have been something to us in life. We should not hold fast to the idea that we have them no more, for that is an ungrateful feeling in the wider sense of life. If we clearly understand that the feeling of having lost them weighs them down, we shall keep in mind the whole bearing of this. If we have lost someone we love, we must be able to raise ourselves to a feeling of thankfulness that we have had him; we must be able to think selflessly of what he was to us until his death, and not of what we feel, now that we have him no more. The better we can feel what he was to us during his life, the sooner will it be possible for him to speak to us; to speak to us through the common air of gratitude.

In order to enter more and more consciously into the world out of which all this comes, many other things are necessary. Suppose you have lost a child. The necessary feeling of companionship can be brought about by picturing to yourself how you sat with him and played with him in such a way that the game was as interesting to you as it was to the child. When you can do this, you have the appropriate feeling of companionship—for there is sense in playing with a child only if one is as much a playfellow as the child itself. Thus, if we picture ourselves playing with the child and bring the picture to life, the place is created upon which our gaze and his can fall. If I am able to grasp what the dead says, I am in conscious union with him. This, too, can be brought about by many things.

For many people, thinking is remarkably easy. You will say—That is not true! Still, there are some who find it very easy; if people find it “difficult,” that is really a different feeling. The very people who take thinking most easily, find it most difficult. That is because their thinking is lazy. I mean that most people take their thinking easily (one cannot say *how* easily, because it is so very easy to think); all one can say is that they just think; they acquire not a single idea—that might be too “difficult.” They merely think; they form their concepts—then they have them and are content to live with them. Then other things come along—for example, Spiritual Science. Spiritual Science is not avoided by so many people because it is difficult to understand, but because a certain effort is needed to lay hold of its ideas; and most people shy away from this. Anyone who progresses in Spiritual Science gradually observes that to comprehend the thoughts requires an application of the will, just as much as in lifting a hundredweight. But people do not want that; they think “easily.” Anyone who makes progress in thinking finds himself thinking more and more strenuously, more and more laboriously, as it were, because he learns that in order really to assimilate a thought, he must make efforts. Nothing is more favourable for penetrating into the spiritual world than the experience of finding it harder and harder to grasp the relevant thoughts. Best of all for progress in Spiritual Science is for a person to find that he can no longer apply the standards of easy thinking that are customary in daily

life, so that he says to himself: Thinking of this kind is a really harrying exercise—it takes as much effort as threshing with a flail!

Such a feeling can only be indicated, but it can develop, and this is good and favourable. Many people are so quick with their thinking that it is only necessary to mention a particular point and they grasp its whole context; they always have an answer ready. What would drawing-room conversations amount to, if thinking were difficult! We can, however, observe that as we gradually become acquainted with the inner relationships of things, it becomes more difficult to chatter and be ready with an answer; for that comes from easy thinking. When a man advances in knowledge he becomes more Socratic, so that he has to strain every nerve to gain the right to express an opinion.

This feeling, that efforts of will go into the grasping of thoughts, is related to another feeling we often have when we commit something to memory, and have to “cram”—and fail to take in what we should. We can experience the relationship between these two things—the difficulty of retaining something in the memory and the difficulty of exerting an effort of will in order to understand something. We can, however, exercise ourselves in this; we can apply what may be called conscientiousness, a feeling of responsibility in regard to our thinking. It often happens that when from a certain experience of life a person says, for instance: “So-and-so is a good man,” the other instantly retorts, “An awfully good man.” Just think how often a reply

is not positive, but comparative. There is of course no reason at all why the answer should be comparative; it comes only from not in the least knowing what to think. We have a feeling that we ought to have had some experience and that we ought to speak of it. Of course, such a demand must not be pressed too far, or in many drawing-rooms the "great silence" would set in.

Still, this feeling, which springs from a sense of responsibility towards thinking and from a recognition that thinking is difficult, opens the way towards the possibility and capacity for receiving inspirations. For an inspiration does not come in the way that thoughts spring up in most people; it comes always when it is as difficult as anything else we find difficult. We must first learn to feel thoughts as "difficult," to feel the retaining of memories as different from mere thinking; then we shall be able to experience a feeling for that weak, dreamlike arising of thoughts which do not really want to stay, but to vanish; when thoughts arise which are difficult to seize. We can reinforce ourselves by developing a feeling of really living with the thoughts. Let us clearly realise what goes on in our souls when we intend, for example, to go somewhere—and get there. As a rule a man does not think about this, but he should reflect on what has taken place in his soul as a result of his having accomplished his purpose and attained what he had in view. Often this may be quite strikingly expressed; when a mountaineer has to exert himself strenuously to reach the summit

and at last, arriving breathless at the top, exclaims, "Thank God I am here!", one feels how his emotions have responded. In this way one can acquire an even finer perception, and this delicate perception is carried on further in the intimate life of the soul. Someone who begins to call to mind a situation shared with a dead friend, and is trying to reach a common interest with him, to unite himself through his thoughts and feelings with the dead friend, will feel as though he were on a journey; and then a moment arrives when he feels as though coming to rest in this thought. Anyone who can first cultivate a thought, and then reach a state of equipoise in it, will feel as though he had paused for a rest after a long walk. He will find this a great help towards the inspiration which such a thought can give. He can also prepare for inspiration through thoughts by bringing in the whole man, instead of only that part of himself which normally finds expression in his life. This leads naturally to a stronger and more intimate form of this experience.

Anyone who succeeds in drawing a little way into his consciousness that feeling of gratitude already mentioned, which would otherwise remain unconscious, will at once observe that, unlike ordinary gratitude, it works in such a way that he is able to unite it with the whole man—at least as far as the arms and hands. Here I must remind you of what I have already said about this aspect of human perception: how ordinary concepts are grasped by the brain, but more intimate ideas pass through it, as through a sieve, since the

hands and arms are really the organs for apprehending them. This can really be experienced. Of course, a man need not express it outwardly, but in face of certain impressions that life brings he can feel that this gratitude, and other kindred feelings—wonder and awe, for example—can be experienced only through the arms. Fragmentary expressions of this experience—e.g., that an unconscious impulse to participate in these impressions quivers in the arms and hands—are evident when a man is impelled to clasp his hands at the beauty of nature, or to fold his hands in response to other things that happen to him. Everything that happens unconsciously comes to fragmentary expression in life. As regards what may be called “the desire of the hands and arms to take their part in external expression,” a man can keep still; he need move only his etheric hands and arms. The more we are conscious of this, the more we are able to feel outer impressions sympathetically with our arm-organism, the more we develop a feeling which can be expressed in this way: “When I see the colour red, I am inclined to make these particular movements of the hands, for they belong to it; when I see blue, I incline to other movements.”

The more conscious a man becomes of this, the more will he develop a feeling for inspirations, for impressions that should reach the soul and be retained. When we give ourselves up to playing with children, we lose ourselves in the impression—but we find ourselves. Then comes the inspiration, if we have qualified

ourselves and made the whole man ready to receive the impression; if, when we absorb ourselves in our thoughts with the dead, we are able to bring this very absorption into relation with a feeling of fellowship; and if, when we emerge from absorption, we can unite this feeling with a true experience of the whole man—I mean the experience of a gratitude that is felt to run right down into the arms and hands. Then the real spiritual existence, where the dead live between death and rebirth, holds intercourse with the living in such a way that we can say: We find the dead person when we can meet in a common spiritual place with a common thought which he also perceives; when we can meet in this shared thought with a feeling of full companionship. The feeling of gratitude is the medium that makes this possible; for the dead speak to the living out of the space woven by the feeling of fellowship, through the air which is created from the feeling of universal gratitude towards the world.

LECTURE VII

CONFIDENCE IN LIFE AND REJUVENATION OF THE SOUL: A BRIDGE TO THE DEAD

FOR the sake of continuity we will first briefly go over some of the points in the last lecture.

When we are concerned with the relationships between incarnate and discarnate souls, the chief thing is to pay inward attention to the "air," the psychical atmosphere, in which the souls have to meet. We found that in the living there must be certain dispositions of soul, for it is these which form a bridge, as it were, to the realms of the so-called dead. A given disposition of soul always implies the presence in the soul of a certain element, and when this is manifested in a corresponding feeling, it is possible for these relations with the dead to come about.

We went on to say that this shared atmosphere is created by the living through two kinds of feeling. The first of these may be called a feeling of universal gratitude for all the experiences of life. As I told you, the relation of the soul to its environment is conscious in part, and in part subconscious. Everyone knows the conscious part: on this level we respond with sympathy

or antipathy, and with ordinary sense-perceptions, to whatever we encounter in life. But in the subconscious, below the level of consciousness, we develop a better and nobler feeling than any feeling we are able to elicit consciously. This feeling can be described only by saying that in the hidden, subconscious part of the soul we are always aware that we must be thankful for every experience of life, even the smallest. When we meet difficult experiences, they may certainly strike a painful note, but to a wider view of existence they will appear in such a light that in the lower soul (not the upper soul) we can be thankful for them, thankful that life is unceasingly supplied with gifts from the universe. This knowledge exists as a real subconscious feeling in the soul.

The other kind of feeling arises when we feel that we unite our own ego with every being with whom we have anything to do in life. Our actions extend to other beings—some, it may be, even inanimate; but wherever we have done anything, wherever our being has been united with another in action, something remains; and this remainder establishes a permanent relationship between our being and everything with which we have ever been connected. This feeling of kinship is the foundation for a deeper one, a feeling generally unrecognised by the upper consciousness—a feeling of oneness with the surrounding world.

These feelings—of gratitude and of union with the environment with which one is karmically united—can be brought more and more to conscious fruition.

A man can awaken in his soul the living element in these feelings and perceptions; and to the degree in which this is done, he qualifies himself to build a bridge to souls living between death and rebirth. Their thoughts can find the way to us only when they are able to penetrate through the realm of the feeling of gratitude which we develop; and we can find the way to them only by fostering in our souls, at least to some extent, a feeling of true communion. Our being able to feel gratitude towards the universe makes it possible for such a mood to arise in our souls at times when we wish to enter into any relation with the dead. Then, because we have cultivated this disposition, because we are able to feel it, the way for the dead to reach us is opened; and because we can feel that our being lives in an organic community of which it forms a part, just as our finger forms a part of our body, we become ripe to feel the same gratitude to the dead when they are no longer present in the physical body, so that by this means we can reach them with our thoughts. Only when we have acquired something of a disposition of gratitude, a feeling of communion, can we apply these feelings in given cases.

These experiences are not the only ones; subconscious perceptions and moods are of many kinds. All that we develop in the soul helps to open out a path to the world where the dead live between death and rebirth. Thus there is a very definite feeling which is always present in the subconscious and can be gradually brought into consciousness, a feeling we may put

alongside the feeling of gratitude; it becomes lost to man in proportion as he degenerates into materialism, although to a certain degree it always persists in the subconscious and is never rooted out, even by the strongest materialism. The enrichment, enhancement and ennobling of life, however, depend on such things being raised from the subconscious into consciousness. The feeling I mean can be called a general confidence in the life which flows through and past us—confidence in life! For a materialistic view of life, this mood of confidence in life is very difficult to find. It resembles gratitude for life and exists alongside it, but is yet a different feeling. It consists in an unshakeable conviction in the soul that life, however it may approach us, has under all circumstances something to give us, so that we can never degenerate into thinking that life could have nothing more to give us. True, we pass through difficult and sorrowful experiences, but in wider connections these experiences appear as precisely those that do most to enrich and strengthen us for life. The chief thing is that this enduring feeling, always present in the lower soul, should be raised a little way into the upper soul; the feeling that says: "Life—you raise me and you carry me; you provide for my progress."

If something were done in education to foster such a mood, a tremendous amount would be gained. It would be good to plan our education so as to show, by individual examples, that life deserves our confidence—just *because* it is often hard to get through. When a

man considers life from such a standpoint—asking, Is life worthy of confidence?—he finds there much that otherwise he would not find. Such a mood should not be considered superficially; it should not lead to finding everything in life bright and good. On the contrary, in particular cases this very confidence in life may lead to a sharp criticism of evil and foolish things. When a man has no confidence in life, this often leads him to avoid criticising what is bad and foolish, because he wishes to pass over things he has no confidence in. It is not a matter of having confidence in particular things; that belongs to another realm. A man can have confidence in one thing and not in another, according to circumstances; the point is for him to have confidence in life as a whole, in its general content and character, for if he can draw from the subconscious some of the confidence always present there, a way is opened for taking true account of the wise guidance and ordering of life. Anyone who is observant, not in theory but with perceptive feeling, will say again and again: "As the manifestations of life follow one another in the flow of time, they signify something for me when they draw me into them, and they have something to do with me in which I can feel confidence." Such a man is preparing himself for coming gradually and truly to perceive the spiritual activities which work and weave in things. A man who lacks this confidence in life shuts himself off from these perceptions.

Now to apply this to the relations between the living

and the dead. When we develop this attitude of confidence, we make it possible for the dead person to find his way to us with his thoughts; for thoughts can, as it were, sail on this mood of confidence from him to us. When we have confidence in life, faith in it, we are able to bring the soul into a condition such that those inspirations which are thoughts sent to us by the dead can appear; gratitude towards life, confidence in life, belong in a sense together. If we have not got this general confidence in life, we cannot acquire sufficient confidence in anyone to reach out beyond death; it then becomes simply a "memory" of our confidence. We must realise that if our feelings are to meet with the discarnate dead, they must be different from the perceptions and feelings which go out to someone in the physical body. True, we may have confidence in someone in the physical body and this will be useful for the conditions after death; but this confidence needs to be strengthened by a general, all-embracing confidence, for a dead person lives under different conditions, and it is not enough to "remember" the confidence we had in him during life. We need to call forth freshly renewed confidence in a being who can no longer inspire confidence through his physical presence. For that it is necessary that we should, as it were, ray out into the world something which has nothing to do with physical things; and the all-embracing confidence in life that I described has nothing to do with physical things.

Just as this confidence goes together with gratitude, so does the feeling of oneness go with something which

is always present in the lower soul and can be called up into consciousness. This, too, should receive more consideration than it does, particularly in the educational systems of our materialistic age. A great deal depends upon this. If man is to take his right place in the world during the present cycle of time, it is necessary for him to develop a faculty which must now be cultivated, not instinctively, but from knowledge of the spiritual world. We might say that he needs to draw up from the lower soul something which in earlier times arose out of atavistic clairvoyance; it did not have to be cultivated. A few sparse remnants of it remain, but they are gradually passing away, together with everything else that stems from ancient times. What a man needs in this connection is the possibility of again and again refreshing and rejuvenating, from the springs of life itself, his feelings for whatever he encounters. We can spend our lives in such a way that after a certain age we begin to feel more or less "tired," because we are losing the power of spontaneous participation in life and are not able to bring to it enough zest for its phenomena to give us joy. Compare the two extremes: the seizing and acceptance of experience in early youth, and the weary acceptance of life in later age, and think how many disappointments are connected with this. There is a difference in whether a man is able to let his soul-forces take part in a continual resurrection, so that each morning is a new experience, or whether he has grown in the course of his life weary of its offerings.

It is particularly important in our time to take

account of these facts, for they ought to influence education. Our judgment of earlier epochs is framed in the context of modern history, which is really a *fable convenue* of a peculiarly distorted kind. People do not realise how in the last few centuries upbringing and education have been so organised that what should be gained from them in later life is not gained. The most we have to show for the pains spent on our education is a "memory." We remember what we learnt, what was said to us, and as a rule we are content if we merely remember. No attention is paid to the fact that among the many secrets underlying human life, one important secret is relevant here. I have already spoken of it in previous lectures from another point of view. Man is a manifold being; we will first consider him in so far as he is a twofold being. This twofoldness is expressed directly in his outward bodily form, which reveals the distinction between his head and the rest of him. Let us first divide him up in this sense. Were we to keep well in mind this contrast in the whole structure of the human organism, it could lead to significant discoveries in natural science. If we study the head physiologically, anatomically, it shows itself to be the part of man to which the more materialistically conceived theory of human origins, known as the Darwinian theory, can be applied. In respect of his head, man is placed, as it were, in this stream of evolution; but only with his head, not with the rest of his organism.

In order to understand this, we must think of the head alone, disregarding its relative size, and look on

the rest as having grown from it. Suppose evolution were to take such a course that in times to come man developed certain additional organs of still greater significance; this development, this metamorphosis, might go even further. This was actually so in the past: long ago man was really a head-being only, developing little by little and becoming what he is to-day. What is attached to the head, although physically larger, grew on to it only later. This rest of him is a younger structure. As regards his head, man is descended from the oldest organisms; all the rest grew later. That is why the head is so important for present-day man, because it remembers former incarnations. The rest of his organism, on the other hand, is a preliminary condition for later incarnations.

In this respect man is a twofold being; his head is organised quite differently from the rest of his organism. The head is an ossified organ. The fact is that if man lacked the rest of his organism, he would certainly be very spiritualised—but a “spiritualised animal” only. Unless the head were inspired thereto, it would never feel itself as “man.” It points back to the old epochs of Saturn, Sun and Moon; the rest of the organism only to the Moon epoch and then only to the later part of it; it only grew on to the head-part and is really in this respect something like a parasite. We may well think of it in this way: the head was once the whole man; below, it had outlets and openings through which it was nourished. It was a very peculiar being. As it developed, the lower orifices closed, and therefore

were no longer able either to serve for nourishment or to bring the head into connection with the influences streaming in from the environment; and because the head also ossified above, the remaining part of the body then became necessary. This part of the physical organism came into being only at a time when it was no longer possible for the rest of the animal creation to take form. You may say this is difficult to imagine. The only reply is that man must take the trouble to realise that the world is not as simple as some would like to believe, so that they would not have to think much in order to understand it.

In this connection all sorts of claims are advanced with the idea of making the world as easy as possible to understand. Here one encounters some quite remarkable opinions. For example, we find a wealth of writings in various languages by people who regard Kant as a gigantic philosopher from all points of view. This is because these people do not understand any other philosophers and have had to think hard in order to understand Kant. And since he always ranks as a great philosopher (a man may often suppose himself to be the greatest of geniuses), they fail to understand the others. It is only because Kant is so difficult to understand that they take him to be a great philosopher. Connected with this is the fact that people shy away from admitting that the world is complicated, and that to understand it takes hard work.

We have already spoken of these things from the most various points of view; and when some day my

lectures on Occult Physiology* are published, people will be able to read how it can be proved by embryology that to say that the brain has developed from the spinal cord is nonsense. The opposite is the case: the brain is a transformed spinal cord of former times, and the present-day spinal cord is only joined to the brain as an appendage. We must learn to understand that what seems to be the simplest part of man has arisen later than parts which seem more complicated; that which is more primitive is at a more subordinate stage and has come into being later.

I have brought in the twofold nature of man in order to explain the outcome of this duality. And the outcome is that our soul-life, which develops under the restrictions of our bodily nature, is included in this duality. We have not only the organic development of the head and that of the rest of the body, but also two different rates, two different velocities, in the development of the soul. The development of the head is comparatively rapid, and that of the rest of the organism—we will call it the development of the heart—is about three or four times slower. The rule for the head is that it generally completes its development by about the twentieth year. As regards the head we are old at twenty; it is only because we obtain nourishment from the rest of the organism, which develops three or four times as slowly, that we continue our life

* Eight lectures published under this title in English translation, in 1951. The lectures were given in Prague, 20th to 28th March, 1911.

agreeably. The development of our head is quick; that of the heart, which means the rest of the organism, three or four times slower; and in this duality we live our earthly life. In childhood and youth our head-organism can absorb a great deal; therefore we study during that time. But what is then received must be continually renewed and refreshed, must be constantly encompassed by the slower development rate of the other organs.

Now let us reflect that if education, as in our age, takes into consideration only the development of the head, it is because upbringing and education do justice only to the head. The consequences are that the head is articulated as a dead organism into the slower development of the rest; it holds this back; and human beings grow old in their souls at an early age. This phenomenon is due chiefly to modern methods of upbringing and education. Of course we must not suppose that at the present time we can put the question: How shall we arrange education so that this may not happen? This is a very important matter which cannot be dealt with in a few words; for education would have to be altered in almost every respect, so that it would not merely cater for memorising but would be a source of perpetual renewal. Let us ask ourselves how many people to-day, when they look back on the completion of their childhood, on all they then lived through and on what their teachers and relatives told them—how many are able not merely to recall "You must do this or that," but to immerse themselves in their youth; to look back with

love to every hand-clasp, to every single remark, to the sound of a voice, to the feeling that permeated all that was offered them in childhood, so that they experience all this as a continual fount of rejuvenation?

This question is connected with the different rates of development in the human organism: the more rapid development of the head, which reaches a conclusion at about the twentieth year, and the slower development of the rest, which has to be nourished throughout life. We need to give the head not only what is appointed for it, but also forms of nourishment from which the rest of the organism can repeatedly draw refreshing forces all through life. This requires, for example, that all branches of education should be permeated with a certain artistic element.* To-day, when people avoid the artistic element, thinking that to foster imagination—and imagination is something that carries us beyond mere everyday reality—might bring make-believe into education, there is no inclination whatever to pay attention to such a secret of life. We need only look to particular examples to see what I mean—for the artistic element does, of course, still exist here and there—and we shall find that something can be achieved in this way; but it can be achieved only by man again becoming “man.” This is necessary for many reasons; we will draw attention to one of them.

* Among the many courses of lectures on Education given by Dr. Steiner, see particularly *The Kingdom of Childhood*, published in 1964 by the Rudolf Steiner Press. The lectures were given in Torquay in the summer of 1924.

Those who wish to become teachers to-day are examined to see whether they know this or that, but what does this prove? As a rule it proves only that the candidate has hammered into his head for the examination something which—if he has any aptitude for it—he could gather from books for his daily teaching as he goes along, and has no need to acquire beforehand. What should be looked for above all in examining a teacher is to find out whether he has the heart, mind and temperament for gradually establishing a relationship between himself and the children. Examinations should not test the candidate's knowledge, but his capacities, and whether he is sufficiently a "man." To make such demands to-day would, I know, simply mean one of two things. Either it would be said that anyone who demands such tests is quite crazy; such a man does not live in the real world! Or, if reluctant to give such an answer, people would say: "Something of the kind does go on; we all want that." People suppose that what they are doing gives satisfactory results, because all they know about such things is what they read into them.

The foregoing is intended to throw light, naturally from a certain side only, on something which the lower soul always feels, and which is so difficult to bring up into the higher soul at the present time; something which is desired by the human soul and will be desired more and more as time goes on. I want to show you in the right light the fact that the soul needs something wherewith continually to renew its forces, so that we

may not grow weary with the course of life, but will always be able to say, full of hope: "Each new day will be like the first day we consciously experienced." But for this to happen we must, in a sense, not need to grow old; it is very necessary that we should not need to grow old. If to-day we see how many comparatively young people are dreadfully old and how few regard each day as a new experience given them, as to a lively child, we know what a spiritual culture must achieve and contribute in this realm.

Ultimately the feeling I mean—the feeling that never, never loses hope in life—is the feeling that enables us to experience a right relationship between the living and the so-called dead. Otherwise the facts which should establish our relationship to a dead person remain too strongly embedded in the memory. A man can remember what he experienced with his dead friend during life. But if when the friend is physically absent, we are unable to feel that we can always bring freshly to life what we experienced with him on earth, our feelings and perceptions will not be strong enough to experience this new relationship: "My friend is now present only as a spiritual being and as a spiritual being he must act." If a man has grown so deadened that he can no longer revive anything of the hopefulness of life, he can no longer feel that this complete transformation has taken place. Formerly he could help himself by meeting his friend in life; now the spirit alone can come to his help. He can meet his friend, however, if he develops this feeling for the

perpetual renewal of life-forces, so that his hopes for life remain always fresh.

I would like to make here a remark which may seem strange to you. A healthy life—healthy particularly in the ways we develop here—will never lead anyone, unless his consciousness is clouded, to look on life as something of which he is weary, sated; rather will a healthily fulfilled life lead him, even in later years, to wish to greet each day as fresh and new. A healthy attitude will never induce an old man to say to himself, "Thank God my life is behind me!" but rather to say, "I would like to go back forty or fifty years and live it all through again!" And it is healthy when a man has acquired the wisdom to take comfort from the thought that he cannot go back and repeat his past actions in *this* life, but that in another life he will be able to improve on them. That is a healthy attitude: to regret nothing one has been through, and, if wisdom is required for that, not to crave for it in this life but to be able to wait for it in another. That is the confidence which is built on true confidence and hope in life, actively sustained.

These, then, are the feelings which rightly inspire life and at the same time create a bridge between the living here and the living yonder: gratitude towards the life which comes to meet us here; confidence in its experiences; an intimate feeling of fellowship; the faculty of making hope active in life through ever fresh-springing life-forces. These are the inner ethical impulses which, felt in the right way, can furnish the

very best external social ethics; for ethics, like history, can be grasped only in the subconscious realm.

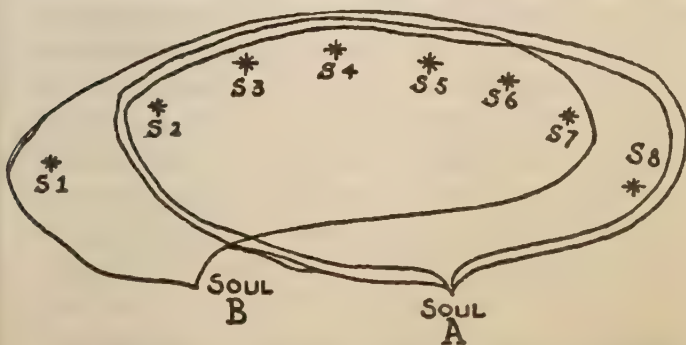
Another question in regard to the relationship of the living to the dead frequently arises: What is the real difference in the relationship between persons when they are both incarnated in physical bodies, and when only one of them is, or when neither is? I should here like to say something important about this from a particular point of view.

When with the aid of Spiritual Science we observe the human being with regard to his ego and to his soul-life, or astral body—I have often said of the ego that it is the youngest, the baby, among the members of the human organism, whereas the astral body is somewhat older, though dating only from the Moon evolution—we must say of these two highest principles that they are not as yet so far advanced for man to rely on them alone for power to maintain himself independently of other men. If we were here with one another, each only as ego and astral body, we should be together as though in a sort of primordial jelly. Our entities would merge into each other; we should not be separate and would not know how to distinguish ourselves one from the other. There would be no possibility of knowing whether a hand or leg were one's own or another's (of course it would all be quite different—these comparisons cannot really be drawn). We could not even properly recognise our feelings as our own. The fact that we perceive ourselves as separate beings depends on our having been drawn out of a fluid

continuum—that is how we must picture it for a certain early period—in the form of drops, in such a way that the individual souls did not run together again; we must imagine each soul-drop enclosed as though in a piece of sponge. Something like that really occurred. Only because we as human beings are in etheric and physical bodies are we separated from one another, properly separated. In sleep we are kept separate only by a strong longing for our physical bodies. This longing, which draws us ardently to the physical body, divides us in sleep; otherwise we should drift through one another all night long. It would probably be much against the grain of sensitive minds if they knew how strongly they come into connection with other beings in their neighbourhood. This, however, is not so very bad in comparison with what might happen if this ardent longing for the physical body did not exist as long as man is physically incorporated.

We might now ask: What divides our souls from souls during the time between death and rebirth? Well, as with our ego and astral body between birth and death we belong to a physical and etheric body, so after death, until rebirth, we are part of quite definite starry patterns, no two of them identical; each one of us belongs to a quite distinct pattern. From out of this instinct we speak of "a man's star." The whole starry structure, if we take first its physical projection, is peripherically globular, but we can divide it in the most varied ways. The regions overlap, but each appertains to another. Expressed spiritually, we might say that

each region belongs to a different group of Archangels and Angels. Just as people here are drawn together through their souls, so between death and rebirth each belongs to a particular starry pattern, to a particular group of Angels and Archangels; their souls meet together there. The reason why this is so—but only apparently, for we must not now go further into this mystery—is because on earth each soul has his own physical body. I say “apparently” and you will wonder; but research does surprisingly reveal how to each soul belongs a particular starry pattern, and how the patterns overlap. Let us think of a particular group of Angels and Archangels. In the life between death and rebirth, thousands of Angels and Archangels belong to one soul; imagine only one of all these thousands taken away and replaced by another, and we have the region of the next soul.



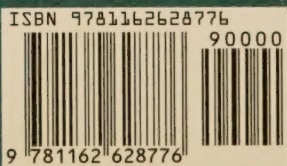
In this diagram two souls have, with one exception in each case, the same stars; but no two souls have identical structures. Thus men are individualised

between death and rebirth, by having each his special starry pattern. From this we can see how the separation of souls between death and rebirth is effected. In the physical world, as we know, it is effected by the physical body. Man lives in his physical body as though in a sheath, he observes the world from it, and everything has to come to him through it. All that comes into the soul of a man between death and rebirth, with regard to the relation between his astral body and his ego, is connected with a certain starry region in a way similar to the connection of the soul and the ego with the physical body during life on earth. Thus the question as to how this separation comes about is answered in the way I have just explained.

From these considerations we have seen to-day how we can work upon our souls in forming certain feelings and perceptions, so that a bridge of communication may be formed between the so-called dead and the living. What has just been said is also well suited to call up thoughts—one might call them perceptive thoughts or thoughtful perceptions—which can in their turn have a share in the creation of this bridge. This will occur through our seeking more and more to form with regard to some particular dead friend a kind of perception which, when we have experienced something, can call up in the soul the impulse to ask ourselves: How would our dead friend experience what I am experiencing at this moment? By creating the imagination that the dead is experiencing the event side by side with us and making this a really living

feeling, we can form some impression of how intercourse arises between the dead and the living, on the one hand, and on the other between the dead themselves, if we consider how the various starry regions are related to our own souls or to each other. In this way we can gain a feeling for the influences that play from soul to soul because of their relation to certain starry regions.

If we concentrate through the presence of the dead upon an immediate interest, if in this way we feel the dead living close beside us, then from such things as I have discussed to-day we become more and more conscious that the dead really do approach us. The soul will develop an awareness of this. In this connection we must have confidence that these things really are so; for if we lack confidence and are impatient with life, another truth prevails—the good effects that confidence can bring are driven away by impatience; the enlightenment that comes through confidence is darkened by impatience. Nothing is worse than letting impatience conjure up a mist before the soul.



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